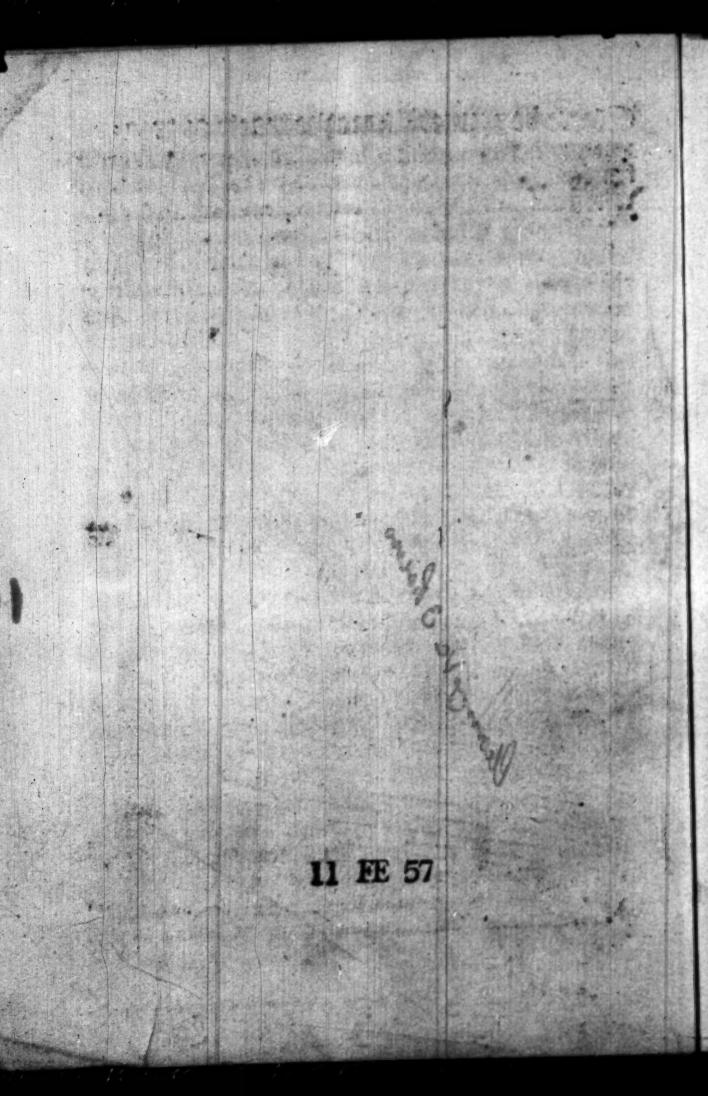
There beginneth a newe tracte or treasers the mooft pretable for all hulbade men, and very functual for all other persones to rede newly corrected amended by the auctour, with druerse other thruges added therento.





The auctours prologue.

It ille quellio. This is pquell pon tohervnte Liseuery man orderned. Indas Job layth. Ho dum. That is to laye a man is orderned and borne to laboure as a byrde is orderned to fire. And the apostle sayth. Qui non labozat: non manducet: de bet enim in oblequio dei laborace qui de bonis eius bult manducare. That is to lage. He that laboureth nat/holde nateat/a he ought to labout a do goddes warke p wyll ete of his goodes oz gyftes, the whiche is an harbe tert after plytterall fence. foz by plettre the kynge the quene noz at other lozdes spiritualiz tempozall Cholde nateat without they Cholde labour the whiche were precomely a nat coveryent for fuch estates to labour. But who that redeth in the boke of the mozalytees of the cheffe thall therby perceptie p enery man from the hyeft begree to the lowest is let & orderned to have labour a occupacyon a that boke is deup ded in. bi. degrees that is to laye the kynge the quene the byllhops the anyghtes the judges a the pemen. In the whiche boke is thewed they? degrees! theyz auctoritees/theyr warkes/a theyr occupacions a what they ought to do. And they so doynge a executynge they auctorptes markes a occupacyos have a wonders great study a labour of the which auctory tees occupacyons and warkes were at this tyme to longe to wapte wherfore I rempt that boke as mynauctour therof. The whiche boke were necessary to be knowen of every begree that they myghts do a ordre them felle according to the same. Ind in so moche th remen in the lard mozalytees a game of thele be le

before to labour defende and maratepue all pother her estates, the whiche remen represent the comput people as husbandes and labourers, thereore I purpose to speke syst of husbandry.

Ofinis.

The table.

Irst whereby husmes of the pere. bandemen de lyue. To plowe bothe pees 3 folio. beanes. fo.bt. primo. Dow to lawe both pees Of druerle maner of and beanes. plomes. A Sede of dylcrecyon.lo-To know the names of all the partes of plough Dowall maner of coz-The temperana of plo. ne holde be lowen. Co lowe barly. fo. bili. The necessary thrnges To lowe otes. that belongeth to a plowe carte oz wapne. fo.iii. To harowe all maner of cornes. whether is better a plo To falowe. fo.F. me of orenoza plowe of Co carp out bonge oz fo.titi. horles. The delegence and the mucke and to fpzebe it. attendaunce y a hulband To let out the thepe fol Molde grue to his warke de. fo.rt. in maner of an other pro-To carp wode a other logue a a specyali groude necellarres. of all this treatyle. fo. b. Co knowe dyners ma-How a ma holde plow ner of wedes. all maner of lades all ty- To wede corne. fo. riii.

The fyelt duccynge. Co move graffe. fo. riiil. Dawe forkes a rakes Molde be made. To tedde & make bep. How the Gold be Gozne rv. felto. How to there whete. To mowe or there bar fo.pbi. lepandotes: To repe of mome peed and beanes. Dow all maner come fote/a helpe therfore. Molde be tythed. Dow al maner of coan Wolde be couered. fo. rbii. To lode corne a mowe it The feconde fluccyng. To fowe whete # rpe. rbitt. folis. To threffe a monow cozne. To feuer beanes pees forsir. and fetches. De Openson what tyme of perethe tames holde be put to the ewes. To make a ewe to loue to.tr. her lambe: Ewhat tyme labes shold be warned.

Codraw thepe & fence them in dyners partes. To belte thepe. fo.pri To grele thepe. To meddle terre. To make brome falue pla thepe have mathes. rrii. folio. Dipridnes of thepe and other dyleales a remedy es therfore. The mozme i a thepes The blod & remedy pf he come betyme. fo. rriii. The pockes and reme Dy therfore. The booode euplicand comedy therwise. To walthe thepe. To there thepe. fo.triiii Co drawe & feuer the bad thepe from the good. Twhat roteth the thepe. Coknow a cotte wepe dyners maner of wayes, wherof fom of them well. fortb. nat farle. To bye lene cattell. To bye fatte cattell. Deuerle lekenelles A.iii.

cattell/a cemedpes there of an ore. fore and fralt of mutten The nyme propertyes fo. erbi. of an hare. I Longe fought/andre. The nyne propertyes medy therfore. of a fore. Dembolue a the hard The none properties remedy therfore. of an affe. The ten propertyes of Akplen boon athe remedytherfoze. fo.prbii. a moman. The opleales a lozace The turne and temedy therfore. of borles. fo.rrrii. The lampas. fo. rrtill. The warrybred and remedy therfore. The bathes. The foule and remedy Mournynge of the tong. therfore. fo.rxviii. Durly. The goute wout remedy Dzoken wynded. To rere calues. d Glaunders. To gelde calues. fo.rrir. Mournynge of the chyne Porles a marcs to draw Stranguelpen. The hawe. The losse of a lambera 4 Blyndnes. calfe oz a fole. fo.rrr. what catel hold go togy dupues. der in one pasture. fo. reri The cordes. The ppertres of horles. The farcyon. a malander. fo. rriuf. The two propercyes p a horle bath of a man. a salander. 1 3 fereme. The two properties of 1 A splent. a baulon. The foure propertyes 2 ryngbone. wyndgail . of alven. The nyne propertyes IMorefounds.

The coltes eupil. The bottes. fo. rrrb. The wormes. Afficaped. Aaupigali. A spauen. a curbe. The Arynge halte. Enterfyze. Appliettes. The papnes. to rerbi. Craches. Attapnt. A cloped. The scabbe. wartes. Lowsp. The lavenge of the frenshe man. The diverlite betwene a boss mapter /acoster/ and a hors leche. Of Cwyne. fo. rrrvif. Of bees. Dow to kepe beeftes & other cattell. fo.rrrbiil. To get lettes and let fo.rrrit. them. To make a dyche. To make a hedge. fo. cl To plassibe oz pleche a bedae. I To mende a hee way. folto

Trees to be lette with out rotes a grow.fo.rlif. Co fell mode for houle holde to fell. To wede / loppe / 02 croppe trees. How a ma wold wede/ lop/oz crop trees. fo. cliij. To fell wod oz tymbze Cokepe fpzynge mode rlitt. Decellary thynges belongpage to graffpage. what frupte foulde be fyzit graffed. fo, clv. Dow to graffe. Cograffe betwene the barke a the tree. fo.rlbi. To nozythe al maner of Cone fcurte a nuttes. a Chorte informacyon for a ronge gentriman p entendeth to thipue. (3 leffon made in Engipffhe berles pa getpl más leruat Wall nat fozgette bis gere in bis pnne behynde hym. fortibiti. A prologue for the we rli. ues occupacpon. To remove a let trees. (I lesson for the worfe.

what thenge the weft god mothe to tothe of cratt is bounde to do. I what be goddes comwhat warkes p worfe maundementes. ought to bo generally. fo. lio. To kepe meluce in spedynge. To eat win thy teder. A Most lesson bno the god bery moche. busbande. fo.lii. How do men of the degre kepe mealure. 19 20 degalite in outras folio. grous & coffin aray. Of delectons meates and dipnkes. fo.liti. Df outragrous play & game. a prologue of the three de layinge of the phyloso. fo.liiii. pher. Diuerlite betwene pze mes bebe. dycaepon and doctryne. what is tychelle. fo.lb. whilst is the propertye of a pele man. fo.lbi. mes debe. I what iopes and pleas E what is the gretest of futes are in beuen. Liphat thringes pieleth

Dow a man held lone rlip. god and please bym. Dow a man fhold lone his nerbours. fo. iviii. Of praper that plefeth what thynges letteth praper. Dowa må thold pray a meane to put away pole thoughtes in prape enge. @ a meane to anopo tep. tacpon. fo.lri. dalmes dedes pleafeth god moche. The fraft maner of al. fo Irii. A The feconde maner of almes dede. The three manecofal fence that a man may be oz offende godin.

Explicit tabula.

The booke of hulbandry. folio.i. There begynneth the boke of hulbans. Depland frest whereby huls bande mendolyne.



he moost generall lyupnge that husbandes can have is by plowpnge a sowpnge of they; cornes a
recynge or bredynge of theyre catell and not the one withoute the
other. Than is the ploughe pmost
necessarpest instrument pan husbande can occupye wherfore it is

couengent to be knowen how a plow hold be made.

Dructs maners of plowes. Here be plowes of dyners makynges in dyuers contrees and lykewyle there be plowes of yean of dyners facpons. And that is because there be many maner of groundes and fople. Dome whyte clay fome reed clay fom graneit fom chylturne fom fande fome meane ertbe fome medbled with matle and in many places bethe grounde and one ploughe well not fetue in al places, wherfore it is necessary to haue dpuers maner of plowes. In Sommerletthrze aboute 3clceftre the harbeame that in many places is called the ploughe hed/18 foure of frue fote longe/ and it is brode a thyn. Ind that is bycause the lande is very tougher wolde toke the plough into the enthe pf the thatbeame were not longe brode and thome. In kente they have other maner plowes fome goo with whelese as they do in many other places and

and plowe all one wage. In Buckyngham there are plowes made of another maner a allo other maner of ploughe years the whiche me femeth generally good and lykely to fecue in many places. A specially of the plough beame a sharbeame were four ynches lenger between the shether the plough taple that the sheld-breds myght com more a slope for those plowes give out to sodeynly a therfore they be the worle to draw a for no cause els. In Leceptre shore. Lankeshyre many other countreps the plowes be of druces making shore the which were to longe a process to declare how. Ac. But how so enerther be made of they be well tempered a go well they may be the better suffeed.

To knowe the names of all the partes of the plow.

Cn that be no hulbandes may fortune to redection beame, the chare beame, the ploughe chethe, the ploughe caple, the chare beame, the ploughe chethe, the plough tayle, the chylte, the recte, the chelde breede, the fendades the roughe chares, the plough fote, the plough eare or coke, the chare, the culture, a the plough mall, perauenture I bo grue them these names here as is bled in my contrep, a pet in other contreps they have other names, wherfore the chare contreps they have other names, wherfore the chare the whiche is a lytell beame is the longe tree about, the whiche is a lytell front, the chare beame is the tree buderneth, where potentials captured the chare is set, the plough theth is a then pere of dree

of husbandire

boobe made of obe that is let falt in a mortage in the ploughe beame also into the tharbeme the whyche is the key and the chefe bande of all the ploughe. The plough tagle is that & hulbande holdeth in his hande and the hynder ende of the ploughe beame is put in a longe fire made in the same tayle a nat let falt but it mare tyle upa go bowners is prined behynders the fame plough tayl is fet fast in a mozteis in the hynder ende of the Carbeame. The plough Apit is on fryghe fpbe of the ploughe/where boon the rest is set/the rest is a lyttel pece of woodpynned fast bpon p nether ende of the fighter and to the tharbeame in the ferther ende. The sheldebred is a brode pece of wode fast pynned to the reght spoe of the shethe in the farther ende and to the better spoe of the aplee in the hynder ende. The sen brede is a then berde penned or nagled molt comenly to the lyft spoe of the thethe in the farther ender and to the ploughe ende in the hynderende. And the tapde the lockiede wolde com ouer the fayd thethen fenbrede an puche and to come patte the mybres of the fare made with a thatpe edge to recepue a furne the erthe whan the culture hathe cutit. There be two roughe staues in enerpplough in the hynder ende let a Rope bytwene the plough taple and the Cylte/to holde out and kepe the ploughe abzode in the hynder ende/and the one lenger than the other. The ploughe fate is a lytell pere of wode with a croked ende les befoze in a morteps in the ploughe beame, let faite with wedges to dryne op and downer and it is as a trave to order of what depenes the ploughe shall goo. The pleughe care is made of thre preces of groumagled fafte m

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to the expect spee of the ploughe beame. In pose men have a croked pece of wode princh salt to the plough beame. The share is a pece of you sharpe before and brode behynde a sote longe made with a socket to be set on the setther ende of the share beame the culture is a bende pece of year set in a morteps in the myddes of the plough beame saltened with wedges on every spec and the backe therof is halfe an ynche thycke a more and three piches brode a made kene before to cut the exthe clene and it must be well steeled a that shall cause the easter draughte and the years to last moche longer. The ploughe mall is a pece of harbe wode with a prince put thrughe sette in the ploughe beame in an augus bore.

The tempzynge of plowes.

Dit is necessary for an hulbande to knowe howe these plowes sholde be tempered to plowe and turns clene a to make no rest balkes. A rest balke is where the plough byteth at the popul of the culture a share and cutteth nat the grounde clene to the so, owe that was plowed last before but leueth a lytel rydge stand dynge bytwene, the which dothe brede thyspis and other wedes. It she se maner of plowes sholde have all lyke one maner of temperynge in the yrens. How be it a man may temper for one thynge in two or three places as so, depnes. The sote is one, the settyinge of the culture of a depnes is an other a the thyrde is at ploughe tayle, where he swo wedges p be called slots

medges the one is the flote about the beame an other in the lapbe flote buder the ploughe beame and other somple he well let bothe aboue or bothe undernethe but alway let hym take good beden kepe one generall rule of the hynder ends of the charebeame do always touch the erth that it may spli a woode ozels it goth not truly. The temperynge to go brode a narow is in the lettynge of the culture a with the dryugnge of his spoe wedges fore wedge a hele wedge which wolde be made of dare wode allo plettyng on of his thate belpeth well as a compange poput of hulbandage a menbeth and payreth moche plowopng but it is fo na tow a popul to know that it is harde to make a man to biberstande it by waytynge without he were at f operacpon therofto teche me the practiue for it must leane moche into the forome and the poput may not stande to moche by noz downe noz to moche in to the lande noz into the fozow. How beit the lettyng of the culture helpeth moche. Dome plowes have a bende of pren tryanglewyle let there as the plough eare thold be that hathe thre nyckes on f farther fpde. And pf he nopli have his ploughe to goo a natome forome/as a fede forom tholde be/than he fetteth his fote teame in the nycke next to the plough beame/and of he woll go a mean brebe/he fettyth it in the myde nycke that is best for stuccenge and of he wold go a brobe forow he lettyth it in the bettermolte nycke that is belt for fa lowynge. The which is a good way to kepe the broke and lone tempered but it ferneth not the bepnes. Ind fom men haue in ftebe of p ploughe fote a peccof pron fet bp reght in the fatther ends of the plough beame.

The botte

and that secueth so depnes. The ploughes that goo with wheles have a strength beame, a may be tempered in the year as the other be so, the brede, but they mook specyall temper is at the bolker, where as the ploughe beame spech, a that secueth both so, depenes and so, brede. Ind they be good on even ground that speth specyall temper be good on even ground that speth specyall the secueth they be serve more costing than the other plowes. Ind thoughe these plowes be well tempred so, one maner of grounde, that temper will not serve in an other maner of grounde, but it must rest in the dyscressyon of the husbande to knowe whan it gothe well.

The necessary thynges that belongeth to a plower carter a wayne.

Plough a his ploughe year his open of horiest and the gete that belongeth to theym, that is to layer homes pokes landes tilk pages whethying temes. Ind or he shall lobe his corne he must have a magne a coppoke a page of seven a wagne tope a pytch forke. This wagne is made of dructs peces that will have great reparation that is to say the wheles and those he made of nathes spokes selves and doubles and they must be well settered with wode or year a pfthey be great bounde they are moche the better and thoughe they be the deter at spike yet at lengthe they be better chepe for a page of wheles yeen bound will were bis of other wheles and they go

of hulbandzye.

fotio.iiil

counde and leght after open or horles to braw. How be it on maceys groude a lofte ground the other where les be better bycause they be broder on y soule a myst not go to depe. They must have an applice clout with bill warpictontes of year.ii.lynpynes of year in the applice endes.ii.appli pynnes of year ozels of tough bacd mode. The body of the wayne of oke the Caues the nether rathes the oner rathes the croffe fomer. neps a pyastanes. Ind pf be go with a horse plow that must be have his horses/or mares/or both his hobers or collers/holmes whered/trestes/swengleters and togewith. Ilo a cart made of althe because it is light and lyke fluffe to it as is to a wayne and allo a cart fadell bachandes & bely bandes and a cart ladder be hynde whan he thatt carrepther come or kyddes or fuch other. Ind in many contreps they waynes have carte ladders both behynde a before. Also an busband must haue an ace/a hachet/a hedgyngbyll/a ppn augut a cest augut a flaple a spade and a spouell. and howe be it that I grue theym their names asis most comonly vied in my contrey. I know they have other names in other contreys, but herby a man may parcepae many thyriges belonginge to husbanday to they? greate coltes a charges, for the mayntenaunce to be to cottly to hym/wheetoze it is netellary for hymnes, and all well be to cottly to hymnes of the by all these then there are not of this treatyle. And yf a ponge husbande tholde by all these thenges, it wold be to cottly to hym/wheetoze it is netellary for h maner of ploughe gere.

es of a ploughe of Oren.

Cis to be knowen whether is better a plough ofhorles or a ploughe of open and therin me le meth ought to be made a diffineron. for in some places an ore plough is better than a borle ploughe and in fome places a horse plough is better that is to lay in every place where as the husbande hathe severall pastures to put his open in whan they come fro they? warke there is the ore plongbe the better. for an ove may not enduce his warke to laboure all day a than to be put to the compas or before the beroman a than to be let in a folde al nyght without meate, and go to his labour in the moznyng. But a be be put in a good pasture all nyght be well labour moche of all & days dayly. Ind oven wyll plowe in tough clay and bpon hylly grounde where horses well fande fyll: and where as is no severall pastures there phorse plome is better for the horles may be teddered or tred upon leps/balkes of bades, where as oren may not be kept and it is not bipd to tedder them, but in fetbe places. Ind hories well go fafter than oren on euen ground or light grounde and guycker in carpages but they be feere more coftly to kepe in wynter for they must have bothe hepe and corne to cat and ftrawe for lyte ter they must be well Godde on all four feter and the gete that they hall drawe with is more coffely than for the open and horter while it will late. 3 nd the oven will cate but frame and a littell her, the which is not halfe the coffe that horles must have and they

bane no those as hor fea have. And plony for ace come to the hor less ware olde bry fed or blynde than he is lytell worth. And yf ony for ace come to an ore ware olde bry fed or blynde for two thy llynges he may be fedde a than he is mannes meet and as good or better than ener he was. And the hor fe whan he dyeth is but carien. And therfore me femeth all thynges colydred the plough of oren is moche more profytable than the plough of by les.

The delegence a the attendaunce that a husbande sholde grue to his warke in maner of an other prologue and the specyall grounds of all this treatyle.

by hulbande pentedest to gete thy lyupnge by hulbandey take hede to the sapenge of the myle phylosopher the miche saith. Idhibe curametene mensura et eris dines. That is to say take hede to thy charge kepe measure and thou shalt be cyche and now to speke of the syste actyclios these. The dhibe curam. He that wyll take portion to do ony thynge and be southfull recheles and not deliges to execute not perform that thynge that he taketh port hym he shall never they we by his occupacyon. Indicate the same entent sayth out love in his gospell by a parable. Aemo mittens manum suamad acateum respiciens cetro aptus est regnum des. The spyrtuals construction of this terte. I rempt it to the soctours of diupnite and to the greatecleshes but to reduce and brynge the same terre to my purpose. I take it thus. There is no man puttyng his hande to the plough so

hynge bak ward is worthy to have that thynge that he ought to have. For yf he go to the ploughe and loke bak ward he feeth not whether the plough go in type or tayne make a balke or go overthwart. And yf it so do there wyll be lytel corne. And so yf a man attende not his hulbandry but go to sporte or play taverne or alchouse or sleppinge at home and suche other yole warkes he is not than worthy to have any corne the therefore. Fac q benist. Do that thou comest for and thou shalt synde that thou seeks for.

of landes all tymes of the pere.

Dw thele plowes be made and tempered it is Ltobe knowen how a man (holde plowe all trmes of the pere. In the begynnynge of the pere after the felte of the Eppphany it is tyme for a bulbande to go to the plowe. Ind pf thou have any leps to falowe or to lowe otes boon frat plow them that the graffe and the molle may cote and plow them a bepe iquate forome. And in all maner of plowpages le that the everthy handers thy fote may agrees be alway redy one to ferue an other /a to turne bp moche molde and to lay it flat that it rece nat on edge. For pf it rece on edge the graffe and moffe well not rote. Ind pf thou fow it with wenter corne as whete or cpc as moche rozne as toucheth o moffe will be drowned the moffe Dothe kepe luche wete in it felfe. Ind in fom contreps of a man plowe deper be thall palle the good grounds and have but lytell corner but that contrep is nat for

men to kepe hulbandape upon but for to teres brede catell or thepe for els they must go beat they landes with mattockes as they do in many places of Corne maple and in some places of Benerthyre.

Co plowe for pele and beanes.

Dw to plome for pele & beanes were nereflary to knowe: first thou must exemembre whyche is maste clepe grounde/and that plowe first and les it lye a good space or thou some it bycause the frost of tayne the wynde a the sonne maye cause it to breke tayne the wynde a the sonne maye cause it to breke finall to make moche molde, and to rygge it. And to plome a square sozowe the brede, and the depnes all one and to laye it close to his selowe. For the more sozowes the more corne, sor a generall rule of all ma ner of cornes. Ind that may be proued at the comying bp of all maner of corne to stande at the landes ende and loke towarde the other ende. Ind than may pe is hew the corne groweth.

> Dow to lowe bothe pels and beanes.

Pou thalt some thy pele von the cley groude and thy beanes boon the barley grounde for they wolde have canker grounde than pele. Howe be it some husbandes holde oppnpen, that bygge and tyst grounde as clere, wolde be somen with bygge mare as beanes, but me thynke the contrary for an difference for the contrary for the difference will be shorte. Indicate the contrary for the difference will be shorte.

the grounde be good put the more beames to the peed and p better hall they yelde whan they be threshed. Ind yf it be bery ranke grounde as is moche at every towne lybe where catell both reloate plome not that lande tyll pe wyll fowe it for & pe bo there wyll come up kedlokes and other webes. Ind than fowe it with beanes for and pe fowe pees the bediokes worll butte them a whan re fe feafonable trme force bothe pees and benes lothat they be fowen in the begynnynge of Darche. Dow thatt pe know feafonable trine , go . bpon the lande that is plowed and pfit fpnge of cree or make one novie under the fete than it is to wete to lowe and yfitmake no noyle and woll beare thy bozfes /than lowe in the name of gob but how to lowe. But thy pees in to thy hopper and caft a brobe thonge of lebber oz of garthe webbe of an eine longe fafte it to bothe endes of the hopper / and put it ouer the heed iphe a lepfibe. And frantein the myddes of the lande where the lacke lyeth the whiche is mooft convenget for fpllynge of thy hopper and let the lefte fote before and take an handfull of pees. And whan thou takeft by the cright fore than caft the pees fco the all abrode and whan the lefte fote teleth take an other handfull and whan the reght fote releth than caft them foo the. And lo at energ roso paces thou thatte lowe an handfull of pers and lo le that the fote a the hande agree a than remail fowe eupn. And in rout cattynge pemutt open as well pour fyngers as pout hance and the here and the farther that pe call pout corne the better thall it fprede excepte it be a greate wornde. And of the lande be beep good and well breke

of full bandipe. folio. bit, finall in the plowpage it is better to love after the ploughe than tarp one leager.

Sede of dylevellyon.

Deto is a fede that is called optereffour a pf La hulbande haue of that fede and mynglett as monge his other cornes, they wyll growe mothe the better for that fede well tell bem bowe many caftes of corne enery lande ought to have. Ind a yonge bul. bande and may fortune som olde husbande have nat suffrepent of that sede and he that lacketh let hom bo rows of his neighboures that have. And his neighbouces be buspade of they well nat lende this ponge bulbande part ofthis lede. for this lede of dylevecyon hath a wonders property for the more that it is take of or lent of the more it is. And therfore me semeth it Choide be more ipprotuall than tempozall wherin is a great byueripte for a temporall thyinge the more it ts ocupoed the leffe it is and a spriptuall thrings the more it is deupded the more it is. Merbi gratia. For enfample. I put cale a wyfe barnge a lofe of breed to p chysche to make holy brede whan it is cut in many fmall peces and holy brede made theref there may be fo many men / women / echyldren in the chyrch that by that tyme that the prefe hathe belt to every one of them a lytell peresthere thall never a crum be lefte in the hamper. Ind a sphall thying as a 19t intog prayer that any man can say set hym teche it to ex a.C. or to a.A. per is the prayer never the lefte but moche more. and to this fede of dylatellyon is but wyloome and

creffyon may teche it and enforme other men as he is bounde to do/wherin he that have thanke of god/a bounde to do/wherin he that have thanke of god/a hy dothe but as god bath communded hym by his gole pell (Quod grat? accepitis) gratis date. That theng that he toke frely grue is frely agayne, and yer that he toke frely grue is frely agayne, and yer that

Dowall maner corns

bonds and marfolicing form of the bot Tit pet me thynketh it is necessarpe to declare how all maner of corne hold be fowen a home moche byon an acce moot comoniprand fyell of pela and benes. In acre of grounde by the flatute that is to fave, rvi. fote and a halfe to the perche of pole four perches to an acre in brede and el perches to an acre in length may be metely well forcen with two Lon non bullihels of pees, the which is but two Arybes in other places. And pithere be the fourthe parte beanes than worl it have half a London bullbell moze, apfie be halfe benesit well have thre London buffels / & pfit be all benes, it woll have force London builbels fully/and that is halfe a quarter. Breaule the benes be greate and growe by Greyght/and do not spieds and go abrode as pele bo. In acre of good beanes is postin an acre and a balle of good pees breaule there would be more buffyels. Indthe best property that bes longeth to a good hulbande is to lome all maner of coinc threse enoughe and specially benes and back lev-for compuly they be sobsen by on ranks grounder.

and good grounds well have the butthen of corne of of wede. And as moche plowynge and harowynge hath an acce of grounde and fowe theteupon but our builbell as and he fower foure builbels. And product ted one builbell may not grue to modife corne agayne as the foure bullhels though the thre buildelles that he lowed more be alowed and let apart. Indone but thell and an halfe of whyte pees or grene peafer well fow as moche grounde as two buffpels of gray pelez. that is bycaule they be folimall the husband neverh not to take lo great an handefull. In some contreps they begynne to lowe pele some after Christmas/ain fome places they fowe bothe pele a beanes buder for row and those of reason must be sowen betyme. But toz the molte generalyte to begyn fonc after Candel malle is good featon fothat they be fower or the bea appropriate of Marche of fone boon. Indiperpally let them be lowen in the old of the mone. For thopynyon of olde hulbandes is that they thold the better codde and the loner be type. But I speke not of halty peles for they be somen before Chrystmas.

Co fowe batley.

Catery good hulbande hathe his barley falome well bonged and trenge rygged all the depe a coide of wonter of whythe ryggenge maketh of lands to be depe and the dongringe makethit to be melowed and ranke, and yf a depe leafon com before Candels malle of some after it word be cast downe and water some between the lades that the were rest not in

the capne and in the begynnynge of Marche rygge it up agayne and to lowe in every acre frue London builty iles of foure at the leeft a some peres it may so fortune that there cometh no leasonable wether before Marche to plowe his barlepe etthe. And as sone as he bathe lowen his pees and beanes than let hom tall his barly erthe a Moztly after to rygge it agapte To that it be fowen befoze Apppll. Ind pfthe peretyme be patt than lowe it boon the cattynge. It is to be noted that there be thre maner of barleps, that is to lay (prot barley longe care a bere barley that fome men call bygge. Sprot barley bathe a flat eare mofte comoly/thre quarters of an inche brode/a thre puches longe and the cornes be bery great and whyte and it is the best barley. Longe eace bath a flat eace halfe an ynche brode/a foure ynches a more of length. But the come is not lo great not lo whyter foner it wyll turne a grow to the otes. Bere barley of bygge wolde be lowen bpon light a dipe grounde a hathe an eare thre ynches of lengthe or more let foure fquare lpke pecke where small cornes a lytell floure and that is the worlt barler and foure London buffbels are luffpepent for an acre. Indin some contreps they do nat some they, barley tyll Mape a that is most compuly bpon grauell of fandy groude. But that bartey gene tally is never to good as that p is towen in Marche for pfit be very dape wether after it be lowen that corne that lyeth about lyeth days a bath no morkure and that that leeth buderneth cometh bp/ and whan capne cometh than spepteth that that leth about a often tymes it is grene whan the other is type and

of hulbander. Fo.ix. whan it is thremed there is moche leght corne.

To fowe otes.

Ad in Marche it is tyme to fowe otes a fpecyally byon lyght grounde a daye howe be it they world grow on weter groude than any corne els for wete grounde is good for no maner of corne and thre London buffpels well fow an acre. and it is to be knowe that there be thre maner of otes that is to lape/rede otes/ blacke otes/a roughe otes. Kete otes are the best otes and whan they be threshed they be relow in p buffpell a bery good to make otemele of. Black otes are as great as they be but they have nat to moche floure in them for they have a thycker bulke and also they be nat so good to make otemele of. The rough otes be the worlt otes and it quyteth nat the coft to fowe them they be very lyght a haue longe. taples wherby they well hange eche one to other. all thefe maner otes weate the grounde bery foze and maketh it to be quyche. I a ponge bulbande ought to take hebe howe threke he toweth all maner of cozne two or thre peres a to le how it cometh by, whether is be thycke proughe or nat and pfit be then lowe thycker the nexte pere a pfit be well holde his hande there other peres and pfit be to then let bem cement ber hym feife whether it be for the unfesonablenes of the wether of fere of then fowenge. Ind to his well dome and dylctellyon mult dylcerne it

Co parom all maner of cornes.

Dwithele landes be plowed & the cornes lowe it is convenient that they be well harowed or els crowes bounes and other byides well eate and beare away the cornes. It is bled in many contreps hulbandes to have an ope harowe the which is made of fyre small preces of tymbre called harowe bulles made eyther of affhe oz oke they be two pardes longe and as moche as the fmall of a mannes legge a haue fotes of woode put thrughe them lyke lathes and in enery buil are fyre marpe peces of yeen called harow tyndes let fommhat a flope formarde a the formofte Note muste be bygger than the other bycause the fote teame halbe fastened to the same with a hakell of a with to drawe by. This harowe is good to breake the greate clottes and to make moche molde, and than the horse harowes to come after to make the clottes finalier and to lay the grounde euen. (It is a great labour and paper to the oven to go to harow for they mere better to go to the plowe two bares than to has rows one days. It is an olde faynge the ore is never wo tyll be to the harow go. Ind it is bycause it gothe by wytches and nat alway after one draught. The horse harow is made of fone bulles and palle not an elle of length and not so moche as the other but thep be lyke floted a tynded. And whan the corne is well coueced than it is harowed proughe. There be horle harowes that have tyndes of wode and those be bled moche aboute Ryppon & suche other places where be many bulder stones for these stones wolde weare the prento fone a those tyndes be mooste comonly made of the groude ende of a ponge afthe and thep be more than a fote longe in p begynnyng a stande as moche about the harowe as benethe. And as they weare of breke they dryne them downe lower a they wolde be made longe befoze oz they be occupyed that they may be dape for than they challenduce a last moche better a ftycke the faster. The horses that thall drawe these harowes must be well kepte a choode or els they well fone be tyred and fore bete that they may not bram. They must have hombers or collers holmes withed about they needes weres to draw by and a fwyng. lette to hotbe the treffes abzode and a togewith to be betweene p swynglereun the harow. Ind yf the barley grounte well nat breke with hacowes but be clotty it wolde be beaten with malles a net Areyght down for than they bete the corne into the erthe. Ind pfthey bete the clot on the lyde it woll the better breke. Audo clot well the leghte of the corne may leghtly come bp. And they ble to role they barley groud after a thoute of tayne to make the grounde even to mome.

To falowe.

I bearies barley a otes and harowed the it is the best true to falow in the latter ende of Marche appyll for where the a parley. Ind let the bulband Do the best he can to plowe a brobe forow and a deper to that he turne it clene and lay it flat that it recenat on the edge the whiche hall destroye all the thystyls and weden, for the deper a the broder that be gother the more news molder and the greater clottes fiall

be have and the greater clottes the better where for the clottes kepe the whete warme all wynter, and at Marche they will melte and breke and fall in many finall preces the which is a newe bongpage and tefreshynge of the corne. Ind also there thall but lytell medes growe upon the falowes that are to falowed. for the ploughe goth budernethe the rotes of all maner of wedes a turneth the rote bywarde that it may not growe a pf the lande be falowed in wynter trine it is farre the worle for thre pryncypall caules One ts all the rayne that cometh thall wallbe the lande & deque awage the dounge and the good molde that the land halbe moche the worle. In other caule the rapn shall bete the lande fo flatte bake it so harde to groet that pf a dape Mape come it woll be to harde to flere in the moneth of June. And the thyrde cause is The wedes that take fuch rote or fterpinge tyme com that they wyll not be clene turned undernethe the which shalbe great hurte to the corne whan it walve sowen and specyally in the tyme of wedynge of the same & for anyother thynge make a depe holow forow in the tyoge of the lande 's toke well thou telt balke it nat/ for and thou do there well be many theftels a than theu halt not make a clene tydge at the fruit derpng and therfore it must neves be depr plowed or els that hall not turne the wedes clene

Cocarpout donge of muckes to sprede it.

And in the later ende of Appell and the begyn nynge of Spaye is tyme to each outelus donge

or muke and to lag it boon his bacley grounds. And where he bath barley thes pere fowe it with whete or the nexterpme it is falowed a fo hall he mucke all his landesouer at energieconde falows. But that bulbande that can fynde the meanes to cary out his bonge a to lay it boon his lande after it be ones ftuts ced it is mache better than to lage it boon his falows for opuers caules. One is pfit be layor bpon his falowe all that falleth in the holowe rpage that boirtel good for whan it is egged agayne it tyeth to bepe in the erthic well not be plowed up agayne excepte that whan he hath speed it , that he well with a shouelt or a spade cast out all thatis fatten in the rygge. and pf it be layde boon the Aucynge , at energ plowyngeit shall meddle the bonge and the erthe togy. Det the whiche shall cause the coone moche better ta grow and encreace. Ind in fome places they lode not they donge tyliharueft be done a that is vied in the farther lyde of Darbyldpre-called Scareldale Ba. lomfypre and so northwarde towarde porke a Ryp. pon/and that I call better than bpo the falowe/and specyally for barley but boon the fyrite Aurrynge is belt for tohete and tre and that his donge be lapde bpon small hepes nyghtogydet a to sprede it euenly and to leve no dong there as the mucke hepe fode for the moultnes of the donge that cause the groude to be ranke prough. I nopf it be medled witherth as tholynges and luch other it well last the lenger a better for barley than for where or the bycause of wedes. Dorle dange is the worlt dange that is. The bang of all maner cattell that chemethery cudde is very good

And the dange of danues is belt but, it mult be lapte on the grounde very thenne.

To let out the thepe folde:

Me fo it is tyme to let out the thepefolde in Map a to lette it upon the tre grounde of thou have any/and to firt it enery morninge or nyghte/and in the morning whan he cometh to his folderlet not his thepe out anone but reple them bp a let them fande firll a good feafon that they may bonge a pyffe. and go amonge them to le whether any of them have any mathes/oz be fcabbed a fe them thre or foure tymes on the one ipde as ofte on the other ipde. and whan the kelles be gone bespoe the grounde than let them out of the folde/# dayne them to the foundest place of the felde, But he that hathe a falome feelde feuerall to hym felf let hym occupy no folde for feldyng of thepe maketh them fcabbed a bredethmathes and whan a Stozme of pli wether cometh in the nyght they can not five not go away a that appeareth them fore of they fleffhe. But let that man that hath luch a feuerall falowe felde let hom dapue. cr. oz. crr.oz. cl. fakes accoz bying to the nobic of his thepe upon his falow where he wolde let his feldera specyally in the farthest part of the felde from thems as they com in for the goynge bpon both moche good. Ind let the Gepard bapnahis thepe to the frakes a the thepe well rubbe the on the Crakes. Ind let the theparde go aboute them tyll they be let/a thus ferne them two oz thre nyghtes/ a they mpli folowe those stakes as he flytteth them & fut he

chem. Ind pf any pli wether come they will tyle up and go to the hedge. Ind this maner of folding that! brede no mathes nor feathers nor apeyre the of they? Helche and that he a great faue garde to the thepe for cottynge and in the morninge put them out of they? patture a thou that nat nede to bye any hurdels nor thepethetes but how pe that falue them or dreffe them ye that I but them or dreffe them ye that I but the chapter of thepe after.

Co cary wode and other necessaryes.

Adin Apay what thou halt falowed thy groud and let oute thy thepefolde and carped oute thy dong of muke pf thou have any wode cole of tymbre to carp of such other befores that must nedes be done with thy carte of warne, than is it tyme to do it. For than the waye is lyke to be fagre and dipe and the days longe and that tyme the hulbande hathe leeste to do in hulbander. Perauenture I set one thynge to be done at one tyme of the pere and of the hulbande sholde do it it sholde be a greater lose to hym in an other thynge wherfore it is mooste convenient to do that thynge systee that is most prosprable to hym as some as he can to do the other labour.

Co knowe dyners maner of wedes.

The later ende of Mape a the begynnings of June is tyme to wede thy corne. There be done uers maner of wedes as thylipis kediokes dockes coclediate darnoide gouldes handodes dogienelly

mathes terre to byuers other fmall wedes. But thefe be they that greue mooft. The thyftyll is an pll webe rough a Charpe to handell a fretetha wage the cornes nightie caufeth the ferers not to fereclene. Beblo kes bath a lefe lyke rapes a beareth a pelowe floure. e is an yll wede a groweth in almaner come a hath Imali coddes a groweth lyke mustarde febe. Dockes hauc a brobe lefe a bruers high fpries a bery fmall febe in the toppe. Cockole hath a longe small lefe and well beare. b.oz. bi. floures purple colour as brote as a grote a the lede is rounde a blacke and may well be fuffred in breed corne but not in febe for therin is moche floure. Daabe is lyke buto the tyll it begyn to lede a it hath many febes lyke fenell febes a hangeth downwarde and it map well be fuffred in breed for there is mothe floure in the lebe and it is an opingon that it cometh of tre.ace. Dernolde groweth bp Greyght lykean bye graffe and bath longe fedes on cyther fpdc the sterte a there is moche floure in that fede and groweth moche amonge barley and it is laybe that it comethof imall barley. Goldes bath a forte lagged lefe and groweth halfe a parde brob and bath a relowe floure as brode as a grote and is an yil webe and groweth compuly in batley a pees. Dawtod hath a blewe floure and a fewe lytell leues/ and hath frue or free braunches floured in the toppe/ and groweth compaly in the boon leane grounde & tothe lyteli hutte. Dogfenell a mathes is bothe one and in the compage tp is lybe fencil a bearethmany whyte floures with a relowe feberand it is the work webe that is / excepte terre / and it cometh moot coof hufbandipe.

folio. ritt.

mynty whan greate wete cometh thostly after y cosme be somen. Terre is the worst weder and it never both appear tyll the moneth of June and specyally what there is great wete in that mone or a lytell before a groweth moost in tye a it groweth specifiches but it is moche smaller and it wyll growe as hye as the cosme a with the weyght there it pulleth the cosme slat to the erth and freteth the cares away, wherfore I have sene husbades mowe downe the cosme and it togyder. And also with sharpe hokes to repeit as they do pees and made it days a than it wyll be good soder. There be other wedes not spoken of as deer netatilist dodder and suche other do moche harms.

Dow to wede corne.

Dw it wold be knowe how thele cornes shold be weden. The chefe instrument to wede with is a payre of tonges made of wode and in y farther ende it is nycked to holde the wede faster and after a shoure of tayne it is best wedynge for than they may be pulled by by y cotes a than it comethneuer agayn and yfit be drye wether that must be have a wedyng hoke wha socket set upo a sytell staffe of a yacde loge at this hoke wolde be well seeled a groude sharpe boths behynde a before. And in his other hand he hatha formed the wede a parte longe a whis sorked sycke he put teth the wede fro hyma he putteth phoke beyonde the cote of the wede a pulleth it to hym a cutteth p wede sail by y erth a with his hoke he taketh by the wede and casteth it in the teyne a yfy teyne be full of corne

C.i.

The botte

let hym beware phe trede not to moche boo the come and specyally after it be shorte a whan he cutterh the wede phe cut not the come therefore the hoke wolde not palle an inche wyde. And whan p wede is so short that he can not with his forked pyke put it fro hym a with phoke pull it to hym than must be set his hoke boon the wede fast by the erthe a put it fro hym a so shall he cut it clene. And with these two instrumetes he shall never stoupe at his wacke. Dogsenell goldes mathes a kedlokes are yell to wede after this maner topy grow byon so many braunches hard by the erth and therfore they vie most to pull them by with they handes but loke well p they pull not wedynge secue.

The fratt flucrynge.

The which is called the fruit fluctringe and to plowe it as depe as he can for to turne the totes of the wedes upwarde that the sonne a pape wether may kyll them. Ind an husband can not counnettly plow his lande and lode oute his donge bothe upon a dage with one draught of bestes, but a husbande may well lode out his donge before none, a to lode her or corne at after none or he may plow before none and lode her or corne at after none or he may plow before none and lode her or corne after none with the same draught and but to the cattell bycause in lodyinge of her or corne the cattell is alway eatringe or beytringe and so they can not do in lodyinge of donge and plowringe.

A Llo in plater ende of June is tyme to begyn to mow pf the medowe be well growen but how to ever they be growen in July they must nedes mom for dyuers caules. One is it is not convenient to have bey a corne bothe in occupacyon at one tyme In other is the ponger and the grener that the graffe is the lofter and the lucter it well be whan it is hep? but it well have the moze weddzenge and the elder the graffe is the harder and deper it is and the worle for all maner of catell for the feder be fallen whiche is in maner of prouandze and it is the harder to eate and chowe. Ind an other cause pf dape wether come it well dape and burne vponthe grounde and wast it awaye. Take hebe thy mower mowe clene and holde bowne the hymber hande of his lythe that he bo not endente the graffe and to mow his fwathe clene thorowe to that that was last mowe befoze that he leue nat a mane betwene and specyally in the comon medowe but in the feuerall medowe it maketh the leffe charge and that the moldywarpe hylles be spredde a the Apekes clene pyked out of thy medow in 3 papil of in the begynnynge of Maye.

Dow forkes and rakes thoice be mate.

Tood hulbande hath his forkes a rakes made redp in the wonter before and they wolde be gote bytwene Apythelmalle and Martylmalle and beybed, and let even to be bytyght in thy hand and E. ii.

The botte

than they woll be harde Apffea dage. Ind whan the hulbande lytteth by the free and bath nothringe to bo than may be make them redy a tothe the rakes with depewethy wode a bose the holes with his wymble bothe aboue a binder a dayue the tethe bymarde falt a barde than wedge them about 16 dape wode of oke for that is barbe a well dryue a neuer come out. and pihe gete them in sappe tyme al p bepaying a bayenge that can be had that! not make them hard & ftyffe but they myll alway be plyeng, for they be most compaly made of halel a withe a thele be the trees that blome and specyally hatel for it begineth to blome as foone as the lefe is fallen and pf the rake be made of grene mode the heed wyll not abyde upon f ftele a the teth well fall out whan he hath mooft nede to them a let his warke a lofe moche bey. Ind fe that thy rake and forke le bpreatt in the band for and the one ende of the rake of the lybe of the forke hange bownewarbe than they be not handlome noz calpto mozbe mith.

E To tebbe and make hep.

well tedded a laydecuen byon the grounde a pf the graffe be very thycke it wolde be thaken with handes or with a shorte pykforke for good teddyng is befer point to make good hep for than that it be widdled all in lyke or els not a whan it is well widdled on the overside and drive that turne it clene before noone as soone as the dew is gone. And if thou date trust the wether than let it spe so all night and

on the next day turne it agayn before none/a toward neght make it in wondrower a than in final beyout hes & foto france one apolit at the lefte & fwete a on the next fapz day out it abzode agayn/s turneit ones or twele and than make it in greater hepcockes to sand lo one nyght or more that it may buggue and fwete far a it fwet not in p bepcokes it well fwete in p mowers that it well be built a not hollom for horse beftes/noz flepe. Ind whan it fandeth in the cockes it is better to lobe and the moze hermay be loded at a lode and the falter it woll lyc. Quyche her cometh of a graffe catted crofote a groweth flat after the erth a beareth a pelowe floure halfe a parde hygh & moze & bath many knottes towards the rote a it is p best hep for horles a beltes and the fwetelt pfit be well gote but it well have moche moze webdzenge than other bey for els he wyll bepylle bym felfe and ware hote! and after bully. And for to know whan it is wydred prough make a lytell cope of the fame that ye thynke (bothe be most grenest a twopne it as hard togyder by twene your handes as ye can a fo beynge hard twon let one take a knyfe a cut it fast by your hande a the knottes wyll be morft pfit be nat Day ynough thoate bey a ley bey is good for thepe a all maner of catteli pt it be well get, a man may fpeke of makenge of bepe gettynge of coane but god byfpofeth and oabzeth all thynges.

Dow the choide be chozne.

Ad in the later ends of July or f begynnyng of august is tyme to there tye f which wolds.

they mome it is in which is not to good to the hubades affect but it is is fonce done. For whan it is momen it will not be so fast boud a he can not gader it so clene but there will be moche loste and taketh more come in it barne than shorne corne dothe. Industry the will not kepe nor save it setse fro carne or yell we der what it standeth in the court as shorne corne will be.

Dom to there where.

Dete wolde be thorneclene a harbe bounde in lyke maner but for a general rule take good hede that the Gerers of all maner of whyte come caft not by they handes haftely for tha all the lofe corne a the ftrames that he holdeth not fast i his hande fireth ouer his hede a are lott and alfo it will pull of the cares/a specpally of the cornes that be bety type. In some places they worll there they cornes hyghe to the entente to mowe they aubble eyther to thacke or to been pf they to bo they have greate cause to take good hede of the therers for pf the eares of the corne croke bowne to the etthe pf the ferer take nat good hedera put up the eare of he cut the ftrameras many cres as be under his hoke of fycle fall to perth and be loft a whan they mowe the Aubble it is great hyndrauce to the profete of the groude. and in Some merlethyje about selcefter a Martocke they bo fliere they where very lowe and all the where fira w that they purpose to make thacke of they bo not threshe it but cut of the cares and bynde it in speues and call it

of hulbandepe. Folio. rbi.

tebe and therwith thacks theps houles. Und pfit be a new houle they thack it budge theps fore the which is the best a the larest thackynge that can be of strain by cromes and donnes wall never burte it.

Co motoe or there barley and otes.

Titley and otesbe mooft comonly mowen and a man oz woman folowyng the mower with a hande cake halfe a pard longe with bit.oz. viti. tethe in his lefte hande and a fyckle in his regitte hande e with the rake he gabeteth as moche as well make a mite a than he taketh the barlege or otes by toppes and pulleth out as moche as well make a bander and easteth the bande from hym on the lande is with his cake and his fychle taketh bp the barley oz otes, and lapth the bpon the bande a fop baclep ipeth buboud thre or foure bapes of it be fapre weder and than to byndic. Ind whan the bacley is led away the landes mut be caked or els there wyll be moch corne loft of the barley of otes the they must nedes be shorne.

To repe of mome pees and beanes.

Ele and beanes be molt compnip laft reped of mowen of dpuers maners, fom with fpckles fome with hokes and fome with fraffe hokes. 3 nd in form: places they lage them on repes/a whan they be dipe they lave them to groze on hepes lyke hep tockes and neuer bynde theym. But the beste wave is whan the repes be dive to byade them's to le: them on the

rybge of the labe thre threues to groze and loke that your theres repets nor mowers gelbe not your beames that is to tape to cut the beames to he that the nethermost codde grow styll on the stalke and what they be bounde they are the more reduce to lode and builde to make a reke and to take fro the mome to thresse. And so be not the repes.

Dowail maner of cornes tholde be tytheb.

and east batte a rate found with bit of a Dwall these cornes before specified be shorne Lmowed reped bounde up and land upponthe cybge of the lande. Than let the bulbande take bebe of goddes comaundement a let bym go to the ende of his lande and begynand tell-ir theues a let homeaft out the.r. thefe in the name of god a fo to perule from lande to lande tril he have truly tythed all his cozne. and beware a take hebe of the lavenge of our lozde by his prophete Malachias the whiche fareth Duis michi nó dedifit decimas et premitias id circo in fame et penuria maledicti eftis. That is to lare breaule pe have not gruen to me your tythes a your fyaft frutes therfore re be curlyd a ponyfibed with bongre a penu rp. 3 no accordynge to that farnt 3 uftyn fareth. Da decimas alioquin incides in decima partem angelozu qui de celo corructit in infernt. That is to lap grue thy tythes truly or els thou thalt fall among p tenth parte of aungels that felle frome heuen in to hell-the whiche is an harde worde to enery man that oughts to grue tythes and bothe not grue them truly. But faynt Juft yn fayth a confortable word agayn to the

of husbandepe. folio. xbtl.

that grue they tythes truly that is to lape. Decime funt tributa egetiu aiaru. Tythes are trybutes or remardes to nedp soules a ferther he sayth. Si decima dederis non solu habudatia fructuu recipies sedetia sanitate corporis et aie colequeris. That is to say yf thou have gruen thy tythes truly thou shalte not alt onely recepue the profite a the haboudauce of goodes but also helth of body and soule shall solome worde to god that every man knewe y harde morde of our lord by his prophete Agaiachias and also the confortable mordes of the holy saynt Austyn. For than wolde I trust veryly that tythes sholde be truly gruen.

Dow all maner of come Cholde be couered.

Dw thefe cornes be thorne and bouden a the Ltythes cast out it is tyme to couer them shoke them or halfe throug them but couerynge is the best wave of all maner of whyte cozne. 3 nd that is to fet foure theues on one lyde and foure theues on thother lybe a two henes aboue of the greatest bouden hard nygh to f nether ende p whiche must be set bywarde and the top downwarde ipzede abzode to couer all p other weues. And they will france best in winders lave them felfe belt in capne a they wolde be fet on p rydge of the lande a the lyde lieues to lene touyder in the toppes and wyde at the grounde that the wynde may go through to daye them. Dees a beanes wolde be let on the rydge of the lande thre theues togreer the toppes bywards and wzythen togyder a wybs benethe that they may the better wyddze.

The boke ...

than lode the into the barne, a laye enery come by it selfe. And yf it be a wete Harnel, make many mowes, a yf y have not houlyng ynough, that it is bet ter to laye thy pele a benes without byon a reke than other come, at it is better byon a scaffolde than byon the groude, for that it must be well hedged for swyne a catell, a the groude wyll rotte the botom, a the scaffolde saueth both hedgynge a rotynge, but they must be well concred bothe. And the husband may set shepe or catell budget the same scaffolde, wyll serve hym in stede of an house, yf it he well a surely made, ac.

The feconde aucrynge.

Is tyme to make his seconde sturrynge a most compuly it is cast downe and plowed a map n forowe not to depe nor to ebbe so he turne it clene. And plit be cast it wold be water forowed betwene the lades there as the tayne shold be and it wyll be the dryet whan the land shold be somen. And pf the landes spe hygh in the tydge and hye at the tayne and som in the myddes of the syde that the water may nat conne easily in to the tayne as I se dayly in many places. Than let the husbande set his plowe it of source fore fro the tydge at cast all the tydge on bothe sydes and what the tydge is cast set his plow there as he began a tydge by the remenant of the lande a so is the land

of husbandere.

folio.tbill

bothe cast a rydged a all at one plowynye. And this Mail cause the lande to le counde whan it is somen at the next tyme a that that it nat drowne the corne.

To some whete 02 tye.

Boute Apphelmalle it is tyme to some bothe whete a ree where is moote compuly fomen under the forome that is to lap cast it boon o falow s than plowe it buter. Ind in some places they some they whete boon they e peafe ftuble the whiche is neuer to good as that that is towe boon the falow/& that is bled where they make falowe in a feelde enery fourthe pere. Ind in Effer they ble to have a chylde to go in the forom before poren or borles/ with a bagge oz a hopper full of cozne a be taketh his hande full of corne/by tytell and lytte cafteth it in the fayd forow/ De semeth y chylde had nede haue moche dyscrecyon Dowbe it there is moche good corne and the is most comoly lowen about and harowed and two Loudo bultheis of where and the well lowe an acre. Some grounde is good for whete lome for the and some is good for bothe a bpon that groude lowe blend corne that is bothe where a rpe whiche is the furest corne of growpinge a good for the hulbandes householdde. and this where that wall be meddeled with the must be suche where as wyll some be type and that is flare whete/polecoe where/oz whyte where. Indre wall understande that there be dyners maner of where flaren whete hathe a relowe care and bare without anys/and is the barahtelt where in the buffhelt and f.ii.

topli make the bobytest breed and it would beate the grounde loze a is small strawe and well growe bery threke and is but final corne. Poleroe where bath no anisthycke fet in the eare and wyll foone fal out a is greater corne a wyl make whyte breed whyte whete is lyke polerde whete in the bullbell but it hathanys a the eare is foure fquare a well make where brech a in Effer they call flaren whete whyte whete. Reed where hath a flat eare an inche brode ful of anis a is the gretest corne at the brobest blades a the gretest strawe and well make whyte breed a is the rubbest of colour in p bulibell. Englylibe where hath a bunne eace fewe anis or none and is the worlt whete laue pecke whete. Decke whete bath a reed care full of anis thyn let and ofte tymes it is flyntered , that is to sage/small come wryngeleda drycd/a wyll not mae ke whyte breed but it well growe vpo colde groude.

Co threffhe and wynowe corne.

This where a ree that thou shalte some ought to be very clene of wede and therfore or thou thresse the corne open the sheues appear out all maner of wedes, and than thresse it a wenowe it clene and so shalt thou have good clene corne an other pere. And in some courtees about a London specially a in ester a kent they do fan they corne, the which is a very good grie and a grete savegarde for such is a very good grie and a grete savegarde for such is a very good grie and a grete savegarde for such my nowed or fande, it well be solde the deternant the light corne well serve the husbande in his hous.

of hulbander.

Fo.ric.

Co feuce pees beanes and friches,

to Ban thou halt threlibed the pele a benes after sell them let them be well reede with spues/a senered in thre partes the great fco the smales thou shalt get in enerp quarter a Lobon buffhel og there about. for the small corne lyeth in the holow a pople places of p great beanes a pet Chall the greate benes be folde as dere as and they were all to grove or deterias a man may prone by a famplier enfample. Let a man bye. C. berynges.ii.herpnges.apenp/a another. C.herynges thre for a peny/a let bom felle thefe. CE. herpnges a. gapne. v. herpnges foz.ii. o. nowe hathe he tofte.iii. o. for. C. berpnges two for.i.d. coll. b.f. and. C. berpngt til.for a penpe coll.iif. f. and.iiif. d. the whiche is. viij. f. and.iii.d. and whan he felleth. b.herpnges foz.ii.d. rr.berrnges cometh but to.biii.d.and there is but.ri. fcoze herrnges a that is but.rif. grotes.and.rif. gros tes.and that cometh but to. biil. Cand to be hathe lolle titt. D.a it is because there be nat so many bargeyness for in the brenge of thefe. C. herrnges there be frue fcoze bargepus and in the fellinge of the fame there be but. ribiti-bargapnes, and to is there is lofte ten herpuges the which wolde have ben two bargaynes mo and than it had ben even and mete. And therfore he that breth groffe fale and retarleth must nedes be a wormer and to that thou be a lofer of thou fell the peale beanes a fytches to gyder for than thou fellest groffe fale. Ind pfthou severthem in thre partes than thou dost retagle wherby thou shalt wynne.

f.iij.

The booke

Of theperand what tyme of the pere the tames tholde be put to the ewes.

antioulline. A hulbande can not well thepue by his corne without he have other catell noz by his cattell without corn for els be shal be a bret a bozomet or a begger. Ind bycause & thepe in myne opynion is the most profitablest catell that anyman can haue thertoze I purpole to speke fyzit of thepe. Than fyzit it is to be knowen what tyme thou thalt put thy tames to thy ewes a therin I make a diffyncion fozeuery ma may not put to they rames al at one tyme for a they do there well be great hurt & loffe for that man that bath the best Gepe pasture for wynter and fonc ipryn genge in the begennenge of the rece be mare luffice his tames to go with his ewes altymes of the pere to birffome or true whan they world but for the comon pasture it is tyme to put to his cames at the Exaltacy on of the holy croffe, for than the bucke gothe to the rotte a lo wold the rame. But for the comon bulbade that hathe no pasture but the comon feldes it is tring prough at the felt of lapnt Abychael the accebangell. And for the pore hulbande of the peeke or luche other that dwell in tylly and hyghe groundes that have no paffures noz comon feeldes but all onely the comon hethe. Symon and Jude day is good tyme for them/ and this is the reasone why. In eme goethe with lambe twentye wekes/and thall epane ber lambein the tri weke and pfthe have not convengent news graffe to eat the may not grue ber lambe mylke and to; want of myike there be many lambes perribed of hulbanday.

Fo.tt.

and lost and also for powerte the baines well lacke mylke and for lake they tambes and so often tymes they dre bothe in suche backe contreps.

Comake an eve to lone her lambe.

f the ewe have melke a well not love her lame put her in a narowe place made of bozdes oz of imothetcoule a parde wyde and put the lambe to her and focie it and of the ewe impte the lambe with her here bynd her bede with a her cope of a corde to the fpde of the penne & pf the well not france fpde longe all the ewe and grue her a lptell hep and tre a dogge by her that the may fe hym and this woll make her to loue ber lambe Chostlye. Ind of thou have lambe dede wherof the dame hathe moche mplke fley that lambe and the that farme upon an other lambes backe that bath a forp dame with lytell mplke and put the good twe and that lambe to groze in the penne/a in one house the well love that lambe and than mapft thou take thy fory weke ewe aware a put her in another place and by this meanes thou may fortune to lauc ber lefe and the lambes bothe.

I what tyme lambes spolde be wayned.

In some places they never sever they, lambes frome they, hammes and that is so, to causes one is in the best passure where prames go alway with they, ewes there it never not so, p dames will ware daye a wayne they, lambes them selfe. In other

The booke

cause is be that hathe no severall and sounde passare to put his lambes unto whan they sholde be mayned he must critect sell them or let them souke as longe as the dames well suffer theyme it is a comon saying that the sambe shall nat cotte as longe as it soukether except the dame wante meate. But he that hath severall and sounde passures it is tyme to wayne they sambes whan they be row mekes olde or rust at the farthest and the better shall the owe take the ramme agayne. Indicate the man of the peeke contrepe and suche other places where as they be to myske they se ewes solde and tompske they ewes spue or syre wekes. According to say the other that souke longe and have meat ynough.

To draw thepe and lever them in druers places.

pastures it is covenyent so, p to have a spee folde made with a good bedge of a pale, the whyche will receive all thy shepe elely that go in one pasture set by twene two of thy pastures in a daye place, and soynynge to the ende of the same, make an other lytle folde that will receive. Irrr. shepe of mo, and bothe those foldes must have either of them a gate in to eye ther pasture, at the ende of that folde make an other lytels folde that will receive. It. shepe of mo, and by there every folde a gate. In whan the shepe are in the great solde let rios them of there aboute come in

to the mybble folde a steke the gate. And than let the shepharde turne them a loke them on every spde, and of the se of synds only shepe that nedeth only helpynge of mendynge so, any cause, let the sheparde take that shepe with his boke a put hym in the sptell solde. And whan he hath taken all that nedyth only mendynge, than put the other in to whether passure he wyll and let in as many out of the greate solde, a take all those that nede any handlynge and put them into the systell solde. And thus peruse them all tyll he have done, a than let the shepeharde go belte, gress, a handell all those that he hath drawen, a than shall not the great slocke be targed nor kepte fro they meate, and as he hath mended them so put them in to they passure.

To belte Gepe.

the tayle take a payre of theres and clyppe it away a call drye mouldes the topon a yfit be in the tetre of the somet it wold be tubbed ever with a lytell tetre to kepe awaye the flyes. It is necessarye that a shepharde have a borde set fast to the spee of his lytell folde to tay his shepe uppon whan he handeleth them and an hole bored in the borde with an augur a there in a grayned stake of two sote longe to be set fast to hange his terre bore upon and than it stall not fall. Ind a shepe hoke a payre of spees, and his terre bore epther with hym or redy at his stepe solde a he must teche his dogge to barke whan he wolde have hym to

Ø.I.

tonne whan he wolde have home to leve connenge whan he wolde have home or els he is not a conneng the peherde. The dogge must beene it what he is a whele pe or els it well not be for it is harde to make an olde dogge to stoupe.

L'To greale thepe.

cepue it by the bytyng / cubyng or scratching with his horne a mooft company the woll will tyle a be then or bate in that place than take him a thete p woll with the fungers there as the scabbe is a with the funger laye a lytell terre there be not seen about and is shede the woll that it be not seen about and is shede the woll by and by and laye a lytell terre there become at laye a lytell terre there be not seen about and is shede the woll by and by and laye a lytell terre therepon tyll thou passe the sore and than it will go no farther.

Comedle terre.

of capons greate these thre be p best for these will make the terre to rone abrode butter a swynes greate whan they be molten are good so they be not sait for terre of hym selfe is to kene a is a fretter and no healer without it be medled with some of these.

Comake brome falue.

A medicyne to falue pooze mens thepe that thynke terre to coffly but I doute not but a cyche men knew at they wolde vie the same.

The a mete ful of brome croppes rleaues blof L fomes a all and choppe them very finall and than lethe them in a panne of. gr.gallons with rennynge water/tyll it begynne to ware thycke a gelly than take two poude of thepe fuet molten and a potel of olde pylle as moche bypne made with falte a put all in to the layd panne and ftyzze it aboute and tha Areyne it thosow an olde cloth and put it in to what beffell pe wyll a pf pour thepe be nevoe clopped than make it luke warme / a than walthe your thepe there with a sponge or a pece of an olde mantell or of falbringe of fuche a fofte clothor wolle for fpenbring to moche of your falue. And at all tymes of the pere after pe may celent it a nebe require and make wife fiers bes in the woll of the thepe and anounte theym with it and it that heale the feable and kyll the thepe trees and it wall not hurte the woll in the fale therof. And those that be walthen wyll not take scabbe after (pf they have suffyepent meet) for that is the best greate that is to a thepe to greate hym in the mouth with good meet the whiche is also a greate fauegat de to p thepe for rottyng/except there come mploemes for he wyll choic p best pf he have plenty. And he that bath but a fewe thepe moderate this medicyne according.

(3fa thepe have mathes.

If a thepe have mathes pe thall percepte it by her bytyng or fylkyng or thakyng other tayle and moot compute it is mort and were and yf it be nygh but o the tayle it is ofte tymes grene and tyled

G.u.

with his donge and than the Gepeherbe must take a pape of Geres and clyppe awaye the woll bare to the Capnne and take a hande full of daye mouldes a cast the mouldes therepon to daye up the wete and than wype awaye the mouldes and laye terre there as the mathes were and a lytel farther. And thus loke them every daye and mende them yf they have nede.

Signbenes of thepe and other byleales, and remedyes therfore.

There be som thepe that well be blend a season and pet mende agapn. And of thou put a set it terre in hos eye be well mende of rather. There be de uers waters a other medecens wold mende home but this is the most comon medecen that thepardes vie.

The worme in a thepes fote, and helpe therfore.

There be some shepe that have a worme in his fote that make the therm to halte. Take his per and loke between his clese and there is a lytell hole as moche as a greate printed here at therm groweth frue or tyre blacke heares lyke an piche longe a more take a sharpe poputed knyfe and sytte the skynne a quarter of an ynche longe about the hole as moche benether and put his one hande in the holowe of the fote under the hynder clese a set his thombe about almost at the synte a thrust his syngers undernethe sormands at the synte a thrust his syngers undernethe sormands a with your other hands take p blacke heares

be the enderor with the knyues popule and pull the beares a lytell and a lytell and thrust after his other hande with his fynger and his thombe a there well com out a worme lyke a pece of selle nygh as moche as a lytel fynger. And wha it is out put a lytell tarre into the hole and it well be shortly hole.

The blod and cemedy of he com bytome.

Dece is a speknes amonge shepe is called the bloode that shepe that hath that well decomply and of he does not explise shape styli and hange downe the hede and otherwhyle quake. If the shepe harde can espee hym take hym and rubbe hym about the hede and specyally about his erest and under his epen a with a knyse cut of his erest in the myddes also let hym blode in a vayne under his eyen and yf he blede nat than kyll hym a saue his stellhe for yf he dye by hym selfe the stellhe is lost athe skynne wyll be serre rud dyer lyke blode more than an other skynne shall be.

Ind it takethmost comoly of plattest a best syknne.

The pockes and remedy therfore.

The pockes appete bppon p (kyn/and are lyke rede pymples as brode as a fardynge a there will due many. and the remedy therfore is to handyll all the shepe and to loke on energ parte of them to dues and as many as pe fende taken therwith put them in freshe newe grasse and kepe they site them in freshe newe grasse and kepe they site.

felowes/and to loke his flocke ofte/and drawe them as they nede. And pf it be in sommer tyme that there be no frost than wasthe them. How be it some thepe-bardes have other medecons.

The wode eugli and remedy therfore

There is a sekenes amonge thepe is called the wode eurli and that cometh in the springe of the pere and taketh them most comonly in the legges or in the necke a maketh them to halt a to hold they neckes awry. And the most parte that have that sekenes will dre shortly in a day or two. The best remedy is to washe them a lytell a to chaunge they groude and to brynge them to some grounde a freshe grass. And that sekenes is most comonly on hylly groude ley grounde a ferny ground. And som men vie to let them blode under the eye in a vayne for plame cause.

To wallhe thepe.

Inorne they must be very well washen the whiche chaite to the owner greate profete in the sale of his woll a also to the cloth maker but pet beware that thou put not to many thepe in a pene at one tyme nether at the washinginge nor at the sherpinge for sere of murtherynge or over preshinge of they felowes a that none go awaye tyll he be clone washen a se that they that hold the shepe by the hede in the water hold his hede he proough for drowninge,

The hede of p therers for touchynge the thepe with the theres a specially for pryckynge with the poynt of the theres a that p thepeharde be always redy with his tarboxe to salue them. And se that they be well marked bothe etc marked pytche marked and radell marked hothe etc marked pytche marked and radell marked let the woll be well folden or would with a woll wynder that can good skyll thereof the whiche shall be moche good in the sale of the same.

Co brawe and feuer the badde thepe from the good.

best tyme to drawe them and so sever them in byvers sortes. The shepe that thou walt fede by them selfe the ewes by theym selfe the share hogges and thepues by them selfe the lambes by them selfe wed bers and the rames by them selfe by thou have so many pastures for them for the byggest will beate the wepkest with his hede. Ind of every sorte of shepe it may fortune there be som that lyke natural be weked those wolde be put in freshe grasse by them selfe and whan they be a syttes mended than sell them a ofte chaunge of grasse shall mende all maner of cattell.

I what thynge rotteth Gepc.

I is necessary that a shepeharde sholde knowe what then ge cotteth shepe that he myght kepe them the better, There is gras called specemost and

hathe a longe navowe lefe lyke a spere hebe a it woll grow a fote tryghe /a beareth a relow floure as brode as a pennya it groweth alway in lowe places where the water is bled to frand in wynter. In other graffe is called peny graffe a groweth lowe by the erth in a mariffe grounde a harbe a tefe as brote as a penp of two pens a neuer beareth floure. 3 il maner of graffe that the lande flode conneth ouer is very pil for flepe bycaufe of the fande a fylthe that ftycketh boon it. 311 marreps groude a maraffe grounde is pli for frepe the gras that groweth upon falowes is not good for thepe for there is moche of it were and oftentymes it cometh bp by the rote a that bayngeth erthe with it and they cate bothe.ac. Abylocuse graffe is nat good for thepe and that thall pe know to ways. One is by the leues on the trees in a moznyng and fpecyally of okes take the leues and put the tonge to them and thou halte fele lyke hony bppon them and also there wyll be many kelles bppon the graffe a that caufeth the mploew. wherfore they may not well be let out of the folde tyll the fonne have bompnacyo to baye them aware. Atlo hunger rotte is the worft rotte that can be for there is nether good fleffhe nor good farnne & that cometh for lacke of meat and to for hunger thep eat luche as they can fynde and so worll nat pasture thepe for they felden rote but with mylbewes and than they wyll have moche talowe and fleffhe and a good faynne. & 160 whyte fneles be pli for thepe in pa finres a in falowes. There is an other rotte is called pelte rotte and that comethof greate wete (perpally in wode contreps where they can nat dape.

of hulbandepe. folio.rrb.

To knowe a cotten thepe dyners manet wapers wherof tome of them well nat tayle.

The bothe your handes a twyle bpon his eye and of he be rubby a haue rede ftryndes in the hoppe of the eperthan he is founder and of the eve be mbyte lyke talome and the ftryndes barke coloured! than he is rotten. Ind also take the hope a open the woll on the free and of the lapane be of rubby colour and dape than is be foude and pf it be pale coloured and wattpe than is he roten. I lo whan pe haue ope ned the woll on the fpbe take a lytell of the woll bytwene thy fynger and thy thombe and pull it a lytle/ and of it flocke fall be is founde and of it come logh. tly of he is rotten. I lo whan thou halt kylde a thepe his bely worll be full of water ythe be loze rote allo the fatte of the flellhe well be relowe of he be rotten. And also and thou cut the louer therin woll be lotell quitens lyke flokes and also the lyuer woll be full of knottes a whyte bipflers of he be roten/a also sethe the lyuer of he be rotten it woll breke in peces a pf be be founder it will holde to groet.

Co bpe leane catell.

These husbandes a they shall well they ue they must have both kye oren horses mares and yonge catell and to tere and brede every yere some calues a fooles or els shall be be a byet. And yf thou shalte bye oren for the ploughe is that they be ronge and not gowey nor broken of here neyther of tayles.

玢.1.

The botte

not of pyfell. And yf thou by kpen to the payle se that they be younge a good to mylke a febe her calues well. Ind yf y bye kpe of oren to febe the younger they be you cather they wyll febe but loke well that the here state not a that he tycke hym selfe and be hole mouthed want no tethe. Ind though he have the goute and be bloken bothe of tayle a pysell pet wyll he febe. But y gouty ore wyll not be dequen serre a se that he have a broke tybbe a a thycke hybe a to be lose skynned y it stycke not harde not strept to his tybbes for than he wyll nat sede.

To bye fatte cattell;

Them a le that they be lofte on the forectoppe, behind the cholder, and upon the hyndermost tybbe, and upon the hyndermost tybbe, and upon the hucklebone, and the nache by the taple and it is one have a greate codde, a the cowe greate naughl, for than it cholde seme that they should be well talowed. And take hede where thou byest ony seane cattell or fatte, a of whom, a where it was bred. For yf thou bye out of a better ground than thou hast thy selfe, that catell wyl not lyke with the and also loke that there he no maner of sekenes among the cattell in that townshipp or passure that thou byest thy cattell out of. For yf there he any murren or logs sought it is great Jeopardy, for a best may take sekenes ten or twelve dayes or more or it appece on hym.

Dyuerle lekenes of catell and cemedres therfore and fyrit of murren.

ofhusbandeye.

folio.rrvi.

Ad pfit fortune to fall murreyn amongs the beeftes as god fozbyd there ben proughe can beloc them. and it cometh of a ranknes of blode and apereth molte compuly fratt in the hede for his hede myll fwell a bis even mare great and conne of water and frothe at the mouth and than he is raft ceme by and well be thostipe and well never eate after he be freke. Than fley hym and make a depe ppt fafte by there as he byeth and cafte hom in/ and couer hom with etthe that no bogges may come to the carren. for as many bettes as feleth the finell of that carrett are lykely to be enfect and take the fkynne and hauc it to the tanners to fell and baying it not home for perell that may fall. Ind it is comonly bled a cometh of a great charyte to take the bare hed of the fame befte and put it bpon a longe pole and lette in a hedge falt bounde to a stake by p tipe way spoe that every man that redeth or goeth that way may fe and knowe by that fygne that there is fpanes of cattell in the town-Apppe. And the hulbandes bolde on oppnyon that it thall the rather ceale. Ind whan the beeffe is flanne there as the murren dothe appere bytmene the fleffe and the skynne it well tyle up lyke a felly and froth an puche depe of more. Ind this is the remedy for the murren, Take a fmati curtepn coade a bynde it barbe about the bestes necker and that wyll cause the blobe to com into the necke and on eyther fpe of the necke there is a bayn that a man may fele with his fynger! and than take a blode yen a fet it freight boon the barne, and impte hom blode on bothe fodes, and let hym blede the mountenauce of a pente of nyghe it / D.IL

than take away the corde a it will stasiche blevinge. And thus secue all the cartell that be in that close or pasture a there shall no mo be seke by goddes seue.

Chonge fought and cemedy therfore.

Dere is an other maner of lykenes amonge beeftes is called longe fought a that frekenes will endure longe and pe shall percepue it by his hopstynge he well stande moche and eat but a letell and ware very holowe and thyn. Ind he wyll hopfte twenty tymes in an houre and but fewe of them do mende. The best remedy is to kepe thy cattell in sondipe places and as many as were in companye with that best that fyest fell seke to let them a lytell blode. And there be many men that can seuer thepme that is to cutte the dewlappe before and there is a graffe that is called fetter graffe, and take that graffe and baple it a lytell in a moster and put therof as moche as an bennes egge in to the lapbe dewlappe, and le it fall nat oute. Thus I have fene pled and men hathe thought it hathe done good.

Dewbolue and the harde remedy therfore.

Another dylease amonge bestes is called dewbolue and that cometh whan a hungry beeste is put in a good pasture full of ranke grasse he wyll ete so moche that his sydes wyll stande as his backe bone a otherwhyle the one syde more than the other a but sewe of them wyll dee but he may not be by puen haltly not labouted beynge to fwollen a the substance of it is but wynde and therfore he wolde be softely dryuen a nat spt downe. How be it I have sene a man take a knyle and thrust hym thrughe the suppne and the slesse two puehes depe or more spree ynches of more from the tydge bone that the wynde may come out for the wynde lyeth between y selse and the great paunche.

Aglen boan and the cemedy therfore.

A other dysease is called eylen boon a no mâ can tell how not where it cometh but ye shal percepue that by swellings in the hede a specyally by the eyen fot they wyll con on water a close his syght will dive shortly within an hour of two if he be not holpe this is peause of his dysease. There is a differ tylen under the tonge of which differ must be slyster with a knyse a crosse. wha pe have pulled out of tonge rubbe the blyster well with salte and take an hones egge a breve it in the bestes mouthe shell a all a cast salte to it a holde by the bestes here that all may be small wed down into the body. But the bresynge of the differ is the great helpe a dryue the best a system aboute a this shall save hym by the helpe of Jesu.

The turne and remedy therfore.

There be beeftes that well turne about whan they at they mere and well not feede and is great icopardy for follonge in pyttes dyches of was D.iti.

The booke

ters and it is bycause that there is a bladder in the forchede bytwene the brayn panne and the braynes the whiche must be taken out or elles be shall never mende but de at length and this is the remedy and the greteft cure that can be on a beeft. Cake that beft and caft hym downe and bynde his foure fete to apder/a with the thombe thault the belle in the fozhed/ and where thou frndeft the foftest place, there take a knyfe and cut the farn that of foure puches on bothe Tydes betwene p hoznes/a as moche beneth towarde the note and fley it and turne it bp and pyn it fatt with a ppnne a with a knyfe cut the branne panne two inches brode a thre inches longe but le the knyfe go no deper than the thycknes of the bone for peryl-Change of the brane and take away the bone and than thou halt le a bladder full of water two puches longe and moze/take that out a butte nat the braph and than let downe the fayn a fowe it fafte there as it was before a bynde a cloth two or thre folde byon his fozehede to kepe it from colde and wete.ten oz.rii. Dayes. And thus have I fene many mended. But pf the beste be fatte and any reasonable mete bpon hom it is best to kyll hym for than there is but lytle losse. and rithe bladder be buder the horne it is past cure. A thepe wyll have the turne as well as a befter but 3 haue lene none mended.ac.

The wattpbzede and the remedy therfore.

There be beeftes that well have warry bredes

and this is the remedye. Cast hym downe and bynde his source sete to groze and take a culture of a payre of tonges of suche an other year a make it glowing hote and if the a longe warrybrede: sete it harde of by the bodye and if it be in the beginninge and be but slatte than lay the hote year upon it and sete it to the bare skynne and it will be hole for ever be it boyse of beste.

The foule and the remedy therfore.

that is bytwene the cleeke sometyme before and cometyme behynde and it will swell and cause hym to halte and this is the remedy. Cast hym down and bynde his fouce fete to giver and take a cope of heare of a her cope harde withen to giver and put it betwene his cless and drawe the coope to and fro a good scalon till he blede well and than lay to it softe made terre and bynde a clothe aboute it that no mile not gravell come betwene the cless and put hym in a pasture of to stande still in the house a he will be should be sould be s

The goute without remedy.

There be beeftes that wyll have the gout and most compute in the hynder fete a wyll cause hym to haite a go starkely. And I never knews man that could be helpe it or fynde remedy therfore but all onely to put hym in good grass and sede hym.

The booke

Sisconuenpent for a bulbande to rere caluese and specyally they that come bytwene Canbelmaffe and Daye for that feafon he may space mylke best and by that tyme the calfe shall be wayned there well be graffe ynough to put hom buto. Ind at wonter he wyll be bygge prough to laue hom felfe amoge other beeftes with a lytell fauoure. And the dame of the calfe thall bull agayn and baynge an other by the same tyme of the pece and of thou wait tary tyli after May the calfe wold be werke in wrnter a the dame wolde nat bull agarn but ofte tyme go barepne. 3nd pf thou halte rere a calfe that cometh after Dyghel. mas/it well be coffly to kepe the calfe all the wenter feafon at hep/a the dame at harde mete in the house/ as they ble in the playne champyon contreps. And a come thall grue more mylke with a lytell graffe and frame li enge without in a close than the hall bo w hey and ftrame lyenge in a house for the harde meat depeth up the mpike. But he phathe no pasture must Do as he may but pet is it better to the bulband to fell thole calues than to rere them bycaule of the coll and allo for the profete of the mplac to his house a the tather the come wyll take the bull. If the bulband goo with an ore plough it is convenient that he rere two ore calues a two cow calues at the left to pphold his Stocke and pf be may do morit worll be moze profrte. and it is better to wayne the calues at gras than at harte mete pf they wente to graffe befoge. Indthat man that may have a pasture toz his kyen gan other

ofhulbander folio. rrix.

for his calues a water in they mother than may be tere a brede good beftes with lyght coil. And of thou wayne the calues with hey it well make them have great beloes a the rather they well rotte whan they come to graffe and in wenter they wolde be put in a hous by them felfe a gruen her on the nyghtes a put in a good pasture on the day and they shall be moche better to handell whan they shall be kee or open.

Co gelde calues.

the mone/whan they be ten dayes of the olde of the mone/whan they be ten dayes of the dayes of the first lefte icopardy/and the ore chall be the more hyer and the longer of body/ and the lenger horned/and that may be well proced to take two ore calcus bothe of one kynde/one makyng/and bothe of one age/gelde one of them/ and let the other go for the abea bull. Independent more passure tyll they be foure or frue pere olde/ and than chall re se the ore calse farre greater enery waye than the bull/ there is no cause but the geldynge/and of thou geld them not tyll they be a pere olde/ there is more icopardy/ he shall be selle of body/ and shorter horned.

Dogles and mares to drawe.

Justand may not be without hories and marces or both, and specyally of he go with a hors plough he must have bothe his hories to brawe, and his mates to brange coltes to beholde his stocke, and

3.L

pet at many tymes they may drawe well / pf they be well handled. But they may not beare lackes, nor be tydden bpon no fourneys whan they be with foole & specyally what they have gone with foole.rr.oz.rriii. wekes for than is the greatest icopardy. for and the be tydden bpon and let bp bote of turned out a take colde the well cast her foote the whiche wolhe be a greate toffe to the hulbande. for the well labour and beare whan the hath fooled and drawe whan the is with foole as wel as the hors. It is couenient for the hulbande to knowe whan his mare wolde be horted. It is the computapenge that the well take the boxs within ir.oz. r. dayes nerte after that the bath fooled but that lavenge I holde not with for a the lo bo the well not holde therta for the hors both dryue her to te But.rr. dayes after is tymely mough to brynge her to a hors / for the worl not hold to it ercept the be sene of boring a that hall pe knowe by her hap for that wel tweet: open and clote agarne many tymes in an houre and than barng her to a hoas a let her be with hyma dape or a nyght and that is luffpepent. for it is better to kepe the hors from the mares than to go with theym for dyuers causes a specyally be that be more lufty a the moo bors coltes mail he gete. But he that hath very many mares may not alwaye attende them but let them go togyber a take as god fendes it Some men holde an oppnron put a hozs to a mare in the bearnnynge of the mone after it be papme a be Chall gete a hozs foole. Ind fome men fape the cotrary that and he be put to the mare in the olde of the mone be tholde gete hozs fooles. And I fage it maketh no

mater whether for this cause I have proned. I have my felfe ly mares and moze able to beare the horses from Mare dare buto farnt Batthrimewes dare 1 haue. b.oz. vi. hozses goynge with theym bothe daye & npoht a at the folynge tyme I have boon one daye a: boss fole a on the nexte day or feconde a mare fole & on the thrade or fourth day nexte after a hors fole as gapn and fo enery weke of bothe fortes and by thepz opynyon oz reason I Wolde baue xiiii. Daves togyder hozs foles and other riii. dayes togyder mare foles. and me semeth that those men that bolde poppnyon speke sophifically that pf so be thep land any wagers ther boon that they hold bothe wynne in they own concepte by this reason. I whether it were get in the new of the mone or in the old of the mone it is a hors fole bycause a boss gate it though it be a fely fole ait is a mares fole bycaufe a mare foled it though it be a hors colte, and fo divertis respectibe) they opynyos may be true. But of one thynge I am certayne that some one hors will get more hors fooles than some other horse well do and lyke wyle a mare wyll bere mo mare foles than fom other mare well do though they be horsed bothe with one horse. We semeth there is no reason why but plattynes of p nature of bothe parties whether of them hall have the dominacron. But and re have mates of druers colours: tha do as I do leuer them in druers parcels, and put to rout pobyte mares a gray hors or a whyte hors that bath no whyte rathe in p forheder a to your grape mates a whyte hors fo that he be nat al white farnned about the mouth. and to rour mares of colour that have no 7.16.

whyte on hymiand to your coloured mares of mapne whyte a horle of coloure of mapne whyte. And thus thall pe have well coloured coltes it maketh no mater of what coloure the horle be of loo he be neyther whyte nor grey. For and pe put a whyte horle to a coloured mare in the thall have moot compaly a landy colte ighe an year grey neyther lyke lyre nor dame. How be it I have been and knowen many mares that well have theyr colte lyke the horle that gate it the whiche is against kynde of mates for a man may rather gete one good horle than many good mares.

The loss of a lambera calferoz a foole.

Tis leffe hurte to a manne to have his come to cafte her calferthan an ewe to cafte ber lambe for the calle world louise as moche mplac or it be able to kyll as it is worthe, and of the ewe cometh no profrie of the mplae but the lambe . Howe be it they vie in some places to mylke theyz ches whan they have marned they lambes but that is greate burte to the ewes and well cause therm that they well not take the camme at the tyme of the pere for pouertye but go batern. Ind of a mare call her foole that is theyle lo greate a loffe for pf that foole be comen of good brede as it is necessary enery man to proupde for as moche coftes and charges bathe a badde mare as a good. In forte space the foole with good kepynge may be soide for as moche money as wolde bye many calues and lambes.

of hulbandige. folio. rrri.

Delt alone noz hozles alone noz thepe alone Dercepte it be Gepe boon a very hygh grounde myll not eate a palture euen but leue many tuftes & high graffe in druers places excepte it be ouer larde with cattell-wherfore knowe that horles and beeftes moll agree well in one pasture for there is some mas ner of graffe that a boste well cate a beeft well not eater as the fitches flashes a lowe places and all the holowe bunnes a propes that growe therin. But hozles and thepe well not to well agre except it be fliepe to fede for a thepe well go on a bare patture and well eate the swetest graffe a so well a horse but he wolde haue it lenger. How be it he wyll eate as nygh & erth as a Gepe but he can not to foone fell his bely. To an hondred beeftes pe mare put. tp. horfes pfit be lowe grounde and pf there be graffe prough put in a hon-Dred thepe and to after the rate be ppatture more or leffe. And after this maner they may fede and eate the clofe euen a leue but fewe tuftes. Indyfit be an hygh groude put in moo hepe and leffe beettes and hortes Wel the kpe and braught open wyl cate a close mothe barer tha as many fatte kye and oren. And a melche come may have to moche meet for and the ware fatte the world the rather take the bull a grue leffe mplkes for the fatnes stoppeth the pozes and the varnes that Molde bayinge the mplue to the pappes. Ind therfore meane graffe is belt to kepe her in a meane eftate and of a come be fatte whan the thati calue than is there greate leopardy in ber and the calfe hall be the leffer

but re can not grue your draught ore to moche metes excepte it be the aftermath of a late mowen medowe! for that well cause hym to have the gyrre and than he may not well labour and there be to moche gras in a close the cattell thall feede the worle for a good bytte to the ecth is fuffperent for and it be longe the beefte myll byte of the toppe and no moze for that is Iwetelt and the other leth ftyll bpon the groud and rotteth and no beafte well eate it but hogle in wenter but thefe beftes hories and thepe may not be fobered to apper in wynter for than they wold be fene red for elles the befres with theyr hornes well put both the box les and the Mepe, and goze them in thepz bellpes. Indit is necessarpe to make frandpinge cratches to call they fodder in and the flaues let nyghe prough to gyder for pullynge theyr fodder to hautely out for Medynge. And pfit be layd bpon the eith the fourthe part therof well be loft. And of re lay it boon the crthe lare it every tyme in a newe place for the olde wyll marre the newe.

The propertyes of horfes.

Oppnyon or codycyon to love horses a ponge coltes or foles to go amonge thy catell take here that thou be not begyled as I have ben an hondred tymes or more. And first thou shalte know that a good horse hather live, propertyes, that is to say it of a man. it of a bauson or a badger in of a lyon ir of an ope ir of a bare ir of a fore ir of an after and rose a woman.

of hulbandape.

Polio.ppil.

The two propretyes that a horse hathe of a man.

The fyrit is to have a proude harte and the fecond is to be bolde and hardy.

The two properties of a baulon.
The first is to have a white rate or a ball in the forehede the feconde to have a white fore.

The foure propertyes of a Lyon.

The frast is to have a brode brest the seconde to be styffe docked the thyrde to be wilde in countenauce, the fourthe to have foure good legges.

The ir properties of an ore.

The spiste is to be brode typbed the seconde to be some brawned the thride to be shorte pasturned the fourthe to have great spnewes, the frithe to be wyde bytwene the challes the spree is to have greate note therefore, the bis. to be bygge on the thri the bis. to be fate a well fedde the ir. to be byrgght standynge.

The ir properties of an hare.

The first is tipte eared the seconde to have great even the thirde coude even the fourth to have a lean beede the fifte to have leans knees the syrte for to be wighte on fore the seventhe to turne upon a syrtell grounde the. bit to have thore buttockes their to have two good sylettes.

The.ir.propertyes of a fore.

The fysite is: to be papeke eated the leconde to be lytell eated the thysice to be counde lyded the fourth

to be lybe tayled the fyfte to be thorte legges the fyre to be blacke legged the vii.to be thort trottynge the viii.to be well coloured the ir.to have a lytell bede.

The nyne propertyes of an affe.

The first is to be small mouthed the seconde to be longe rayned the thyrd to be then cressed the fourth to be strength backed of frit to have small stones the syrte to be lathe legged the bill to be roude fored the bill to be holowe fored the bill to be holowe fored the ir. to have a toughe hour.

The ten properties of a woman.

The failt is to be mery of chere 's second to be well paced the thyade to have a brode forehede the fourth to have brode buttockes 's fafte to be harde of warde the spree to be as to lepe boom the bit to be good at a longe sourney, the bit to be well surrynge buder a man the it to be alway bely with the mouthe there ever to be chowpage on the brydell.

I st myght fortune s coulde theme as many defautes of horses as here be good properties but than sholde breke my prompse that s made at Grombaide brydge the first tyme that s went to keppon to be coltes. But it is to suppose that yf a horse wante any of these good properties, that he wolde have a defaut in the same place. Ind that is sufficient for this tyme.

Othe dyleales a logance of hogles.
Dwit is to be knowen, the logance and dylea les of hogles, and in what partes of thep bodyes they be that a man map the rather perceptie the

of hubandere. folio. exert.

Indhow be it that it may be against my professer yet

I will shew you suche as cometh to my mynde.

The lampas.
The mouthe is the lampas a is a thycke skynne full of blode hangynge ouer his tethe aboue, that he may not eate.

The barbes.

The barbes be lytell pappes in a horle mouth and let hym to byte twele two be lone holpen.

1 Mournpage of the tongs-

Dournynge of the tonge is an yll dyleale sharde to be cured.

Durfy.

Quely is a dylease in a horse body a maketh hym to blowe thorte and apereth at his note they lies and cometh of colde, and may be well mended.

Bzoken wynded.

Exoken wynded is an yll dyleale, and cometh of tennynge or rydyng ouer moche, and specyally short-ly after he is watred a appereth at his nosetheyll, at his flanke also at his tuell, and wyll nat be meded and wyll moche blowe and cough yf he be sore chafed and it wyll leest appere whan he is at grasse.

(Glaunders.)
(Glaunders.)
(Glaunders.)

cometh of a hete and a fodeyn colderand appeteth at his note they les and between his chall bones.

A Mournynge on the chyne.

A Mournynge on p chyne is a dplease incurable wit appeareth at his nose thy ll lyke oke water. A glauder

北北

The boke

when it breakethis lybe matter. Broken bynded & purlyines is but horte blotopage.

co sa entenduna Estranguelzon. a tazid ibita t Stranguelyon is a lyght dyleafe to care a horte well be nerp loze freke therof a cometh of a chafrage hote that he fwete and after it well tyle and fwell in dyuers places of his body as moche as a manes fyft/ and wyll breake by it felfe yfit be kept warme orels is there icopardy.

The hawe.

The hame is a logance in a horse eperand is lyke a gryfteli a may well be cut out og els it wyl haue out his eye a that hors that bath one hath compaly two. Blyndnes.

I borfe well ware blende with labour and that may be cuted betyme.

Times.

The vives is a logance under a bogs eare bytwene the ouer ende of the chal bones and the necke and are cound knottes bytwene the fayn and the flefthe lyke tennes balles/a pf they be not apide they will wate. quycke a cate the rotes of the horfe cares a kyll hym. The cordes.

The cordes is a thyrige that wyll make a borfe to frumble & ofteto fall and appereth befoze the forther legges of the body of the horse a may well be cured in two places and there be but fewe borles but they have parte therof.

The farcyon.

The facepon is an pll forance a may well be cured in the begynnynge and wyll appere in dyners plaof hulbandry. folio. explite.

tes of his body and there well tyle primples as moch as halfe a wainuthell and they well follow a wayne and well breke by it lefts. And as many hories as do play with hym that is lore and gnappe of the matter that renneth out of the fore, that have the fame lorace within a moneth after a therfore kepe the leke from the hole. Ind yf that lorance be not cuted betyme, be well does of it.

(3 malander.

ed for a tyme but with pli keppinge it will come a gayne and appeteth on the forther legges in the bent byinge of the knees behynde and is lyke a leable of a fkall. And some horles will have two bypon a legge within an ynche to gydre and they will make a hors to stumble and otherwhyle to fall.

(& fclander.

A selandre is in the bendynge of the legge behynd the as the malander is in the bendynge of the legge before and is lyke a malander a may be well cured.

(3 fereme.

A ferew is an pil forance and is lyke a splent but it is a lytel longer and more and speth wp to the kne on the paner lybe. Indiome horses have a through se rewe on bothe sples of the legge and that horsemake nedes stumble and fall and harbe it is to be cured.

6 3 fplente.

(3 splent is the leste sozance that is that alway con tynueth excepte lampas. Indimany men take bopon them to mende it and to pape it.

B.ii.

The boke

PANELS AND DESCRIPTION OF THE PANELS OF THE

trans a signific (2 tyngbone.

emplose is an yll logance and appeteth before on the fore about the house as well before as behynge and wyll be swollen thre ynches brobe a quarter of an ynche or more of heyght a the heare wyll stare a ware thyn and wyll make hym to halte a is yll to ture of it growe longe.

wyndgalles.

E wyndgalles is a lyght logance a cometh of greate labour a appereth on eyther lyde of the ioynte about the fetelocke as well before as behynde, and is a lytell (wolllen with wynde.

@ Bozfounde.

fast tyll he swete and than set up sobeynly in a colde place without lyttre and take colde on his sete a spe cyally before and apereth under the houe in the hart of the sote for it will growe downe a ware white and cromely lyke a pomps. And also it will apere by process by the waynekles on the houe and the houe before will be thecket and more breakle than a he had not ben morefounde nor he shall never trede so boldly upon the harde stones as he dyd before but he will not be able to bete a man of a quarter of a pere or more and with good partynge and shopnge as he onght to be he will be good secure.

Coltes eugli is an pil dyleafe, and cometh of canknes of nature and blobe, and apperpth in his loote,
for there wyll he fwell great and wyll not be harded
and fone curedin the begynnings.

The bottes.

The bottes is an yil dyleale a they lye in a botte maw and they be an ynche longe whyte colouted a tede bede a as moche as a fyngers ende and they be quycke a trycke fait in the mawe lyde it appetet by hampynge of the botte of touthlynge a in the begrnnyng there is remedy ynough and yf they be nat cuted betyme they wyll eate thrughe his mawe and kyll hym.

The wormes.

The wormes is a light dileale and they lie in the greate paunche in the bely of the horle and they are then high of colour like a linake light inches in legth great in the myddes and that e at both endes and as moche as a lipendell and well lone be kylde.

Taffcepd.

Affreyd is an yll dyleale a cometh of great labout and rydynge faste with a contynuali swete a tha so-dayniy to take a great cold his legges wyll be styffe and his skynne wyll stycke fast to his syddes a may be well cuted.

Aauplgall.

Aauplgall is a losance buck with a laddell of the the buckle of a croper of luche other in the myddes of the backer and may lyghtly be cured.

(3 spanen.
(3 spanen.
(3 spanen.
(4 spanen is an yell so face, wher boon he wyll halte and specepally in the begynnynge, a appeteth on the byn der legges within, and agaynste the so pate is it. it.

The booke

without and those be pit to be cured.

4 3 courbe.

A courbe is an ell forance, and maketh a borfe to halte fore a spereth bean the hynder legges freeght behynde buder the camborell place a lette benethe the ipauen and well be swollen and yil to cure of it growe longe been hym.

The arpnge halte.

The stryng halt is an pll dylease and make th hym to twyche by his legge sodepnip and maketh hym to halte and cometh ofte with a colde a dothe nat apere outwarde.

Cnterfpze.

Enterfyze is a logance and cometh of pli thornge and appereth oft bothe behande and before bytwene the fete against the fetelockes there is no temedy but good thornge.

Depilettes.

Espellettes is an eugli logance and appereth in the fetlockes behynde and causeth the here to shede three of four ynches of length and a quarter of an ynche in brede lyke as it were bare and pli to cute but it may be percepued and specyally in wynter tyme.

The pappes.

The papers is an pil logance, and appereth in the kelockes, and will lwell in winter tyme and opie of water, and the heare will flare and be then, and pil to cute, but it will be sens in winter.

CCatches.

Centebes is a logance that well cause a hogie to halte and cometh of ell keppings and apereth in the pasturnes lyke as the skynne were cut ouertwharte that a man may lay a wheate strawe and it is some cured.

Catternt.

ef it be before a pf it be behynde it is of the tredynge of an other horse the whiche may be some cured.

Cauelynge.

Obravelynge is a hucte that wyll make a horse to halte, and cometh of gravell and lytell stones that gothe in between the shoe and the harte of the fotes, and is some mended,

a cloved.

O'a cloped is an butte that cometh of eurl hornge/ whan a smythe depueth a naple in to the quycke/the whiche well make hym to halte/and is some cured.

The scabbe.

Chere is a dylease among horses that is called the scabbe and it is a score in dyness places of his body. Indit cometh of a powerte and yll kepynge and is moost compute amonge olde horses will dre there poor and may be well cured.

Louly,

There be horles that well be louly and it cometh of powerty colde and pll kepynge and it is make comonly amoge ponge horles and men take lytell hede but out and yet they well doe therepoor, and it may be lone cured.

The booke

Chere is a defaut in a horse that is nepther so ace hurt nor dysease a that is ps a horse want wartes be hynde benethed spauen place for than he is no chapmans wave pf he be wylde but and he be tame a have ben ryden byon than caucat emptor bewated byer so, the bret hath bothe his even to se a his handes to handelt. It is a saying that suche a horse sholde dye sodeputy whan he hathe spued as many yetes as the mone was dayes olde at suche tyme as he was soled.

The laynge of the frenche man.

These be sozance/hurtes/ a dyseases that nowe be come to my mynde/ and the frenche man sayth. Hote de langue et de eschyne/ sount maiadyes saunce medecine. The mournyng of the tong a of the chyne/ are diseases without remedy of medicine. And farther he sayth. Gardes bien que il soyt eser de viewe, que tout trauayl ne soit perdue. Be well ware that he be esere of syghte/leste all thy trauayle of sourney be lost ere nyght. And bycause I am a hors mayster my selfe. I have shewed you the sozance and dyseases of horses/ to the entent that men sholde beware and take good hede what horses they bye of me or of any other, how be it I saye to my customers and those that bye any horses of me/ sever they wyll trust any hors mayber or corser whyle they spuertrust me,

The diverlyte bytwene a hozs maylere a cozler, and a hozle leche.

ofhulbandry Folio rectif.

Those mayber is he that both words horlest, or collest or breaketh patte of them and maketh them tame a than felleth them. I corfer is he p both all upoden horles and felleth them agapne. The horle lethe is he that taketh both hym to cure a mende all maner of dyleafes and forance that hor ses have. Ind what these three he metter of pe had a poticary to make the fourth opening have suche foure that it were harde to trust p bett of them. It were also covernent to she we medicines a reserve for all these disales a sorances, but it wolde be to longe a processe at this tyme for it wolde he as methe as halfe this booke. And I have not the perfyte conving nor p experience to she we medicines a remedyes for them all. And also the horse lethe wolde not be content the with for it might fortune to hurce or hymber they, occupacion

EDf fwyne.

In thou hulbade that halt bothe horles and mares beeftes and thepe. It were necessary also that thou have bothe swyne and bees for it is an olde larenge he that bothe swyne and bees swyne a bees. See that hat bothe spee swyne a bees. See that they be those through that saying is breate that they be those thronges that moot profite trieth in shortest space with piecst cost. Than se how many swyne thou arte able to kepe let them be bores and sowes all and no hogges. Industry thou be able to tere bispages a pere than let two of them be bores, and source of them sowes a lot o cotynue after prace. For a bore well have as sytell keppinge as a hogge.

Thebotte

and is very at all types to eate in the wynter lealon, and is very at all types to eate in the wynter lealon, a to be layd in lowle. And a lowe of the be able to kyll that! by ynge forth as many pygges of moo as the is worth, and her body is never the worle, a wyll be as good baken as a hogge and as ittell kepynge, but at fuche tyme as the hath pygges. And yf thy lowe have moo pygges than thou wylte vere, fell them of eate them, and teve those pygges that come about lenten tyme, specyally the begynning of somer, for they can not be vered in wynter for colde without greate cost.

Of beeg.

f bees is lytell charge but good attendance at the tyme that they wall cast the swarme. It is conempent that the house be let in a garde og an ozchparde / whereas they may be kepte from the northe wynder and the mouth of the hour towarde the fonne And in June and July they do mooft compniy cafte they wolde have some lowe trees night buto them before the house that the fwarms may light boon and what he fwarme is knytte / take a byue and spient it within with thre or four iptentes that the bees map anotte theps combes bato and anopat the plentes & the frees of the hrue with a letell honny. And pf thou have no honny take (wetecreame/a tha let a fole oz a forme negh buto the fwarme a lap a clene walthen thete upon the stole and than holde the small ende of the house downwarde a wake the bees in to the house and thostly let it boon the fole and turne bp the coz-

ofhulbander Folio .rrxbiit.

wers of the theteouer the hour and to leve one place open that the bees may come in a out but thou maylt not front noz frepue with them for no caule a to lave nyttyls upon the bowes where as they were knytter to darue them fro that place and fo watche therm all that daye that they go not away and at night whan all be gone by in to the houe take it aware and let it where it that flande a rake away the there and have clay repr tempered to lave it aboute upon the bozde or stone where it shall stande, that no worne come in but the borde is better and warmer. And to leave an hole open on the fouth fpee of thre inches broder and an inche of heyght for the bees to come in and out And than to make a couerynge of whete ftraw or tre Arame to couer and house the house aboute and let the house two fore or more from the eith boon frakes? to that a mouscanne not come to d'and allo nepthes beeftes not forme. Indyf a fwarme be caft late in B pere they wolde be febbe with honny in wenter and layde byon a thynne narow borde or a thynne felate or leed and put it in to the hous and another thomne borde wolde be let before euery houes mouth that no wende come in and to have fout of frue lytel nyckes made on the nepther fpde that a bee maprome out or no in a fo faltened that p wynde blowe it not downs and to take it up whan he well. And that howethat is fedde to stoppe the mouth cleane that other bees come not in for and they do they world fruht and kyll eche other. And bewate that no watpes come in to the tirue for they world kyll the bees a cate the bons np. And afforbere is a bee is called a drone and the A.ii.

The boke

ts greater than an other bee and they well eate the bonny and gader nothenge and therfore they wolde be kelde a it is a fagenge that the hath lost her stynge and than the well not laboure as the other do.

1 Dow to kepe beeftes and other cattell.

f a hulhande chall kepe cattell well to his profrte be mult have feuerall clofes and paftures to put his cattell in the whiche wolde be well quycke fetted byched and hedged that be may feuer his byggelt cattell from the wepkelt at his pleasure and spechally in wynter tyme whan they hall be fodered. And though a man be but a farmer / a Chall have hys farme.rr.peres/it is leffe coft for hpm/& more profyte to quycklet dyche a hedge than to have his cattell go before the herdman. for let phulbande spende in this peres as moche money as the kepynge of his beeftes frome and thepe dothe cost hym in thre peres. Than always after he chall have all maner of cattell with the tenth parte of the coll and the beeftes hall lyke moche better. And by this reason the heroman worll have for every beeft.it D.a quarter or there aboute. And p impreherde well have for every impre a peny at the leed. Than he mult haue a Gepeherde of hes owners eishe wall neuer thepue. Tha reken meet depute a mages for his thepeterde the herdmannes hyre and the Copneherdes hyre thele charges well double his cent or nigh it excepte his farme be about el. l. by pere. Aow le what his charges be in. iii. peres let hym wate as moche money in guycklettynge by

of hulbandere. Folio. preix.

change a bedgynge/a in thre yetes be chalbe byfcharged for ever more a moche of this labour he a his ferununter may do with theyre owne handes/and faue moche money. Ind than bathe he every felde in feuecalty/and by the affentes of the lozdes a the tenautes enery nepabbone may erchange landes with other. and than thall his farme be twyle to good in profyte to the tenant as it was before a as moche land kept intpllage and than thall not the tyche man ouer eat the poore man with his cattell a the fourthe parte of bep & frame hall ferue his cattell better in a pafture than foure tymes to moche well do in a boule a lelle attendaunce a better the cateli (hall lybe a the chefe lauegarde foz cozne bothe day a neght that can be.

Co get lettes and let them.

Ad of thou have paltures of mult nedes have quel settynge dechynge e plassynge whan it is grene a cometh of age. Than get thy quyckfettes in the mode contrep and let them be of pohyte thorne and crabtre for they be belt holy and halell be good. and of thou dwell in the playne contrepthan maylt thou get both alibe oke a elme for they will encreas moche wode in Chorte space And let thy one settes & thy allbe.c.oz.pii. fore alonder and cut them as thou bolt thy other fettes a couer them ouer with thornes a lytell that thepe and cattell eate them not. Ind also wede them clene in mydlomer mone or loone after. for the wedes of they over grow worll kyll the fettes. But get no black thorne for nothenge for that well politi.

Theboke.

grow outwarde into the passure a dothe moche huete in the gras and tearpnge the wolle of the thepe. It is good tyme to let guycklettes fro that tyme the leaves be fallen: buto out Lady day in lenter and thy landy groude of gravel-fet fyelt than day groude a than mene grounde and the medow of macreps grounde last for the sande a granell well bere anone a than the quecklet well take no rote excepte it have greate wete for the mouldes woll le lose pf it be deched in Tebzuary oz Marche and lyke wyfe clap grounde. And make thy fettes longe ynough that they may be fet depe ynough in the erth for than they wyll grow the better. And to frande halfe a fote and moze about the erth that they may fpzyng out of many brauches and than to take a lyne and let it there as thou wylt have thy hedge and to make a trenche after thy lyne a to pare away the graffe where the guyckfettes thall be let and cast it by where the erth of the dyche chall the a drage by the mouldes a spade graffe deperato out in thy lettes/# drage by more molde # lave byon that fet a fo perule tyll thou have fet all thy fettes/ and let them lene towarde the byche. Ind a fote from that make thy byche for and thou make it to nere thy fettes, the water may fortune to were the grounde on that free and cause thy fertes to fall.

To make a dyche.

I I thou make the deche iiii fote brode than wolde it be two fote a a halfe depe and of it be.b. fote brode than thre fote depe and lo accordeng and of it be.b.

ofhulbandaye?

folio.rl.

fote brode han it wolde be double fet and the rather it wolde fence it felfe a the lower hedge will ferue.

To make a hebge.

Dou must get the Cakes of the hert of oke/fox those be best/crabtre/black thorne/a eldre be good. Rede wethy is best in marshe grounde/asshe/ maple hasell a whyte thorne well setue for a tyme. And let thy stake within two fote & a halfe to gydze! excepte thou have very good edderynge and longe to bynde with. And pfit be double eddezed-it is meche the better/and greate Arengthe to the hedge/a moche leger it wyll last. And say thy small trouse or thornes that thou hedges with all over thy quyck lettes that Gepe do not eate thy spryng nor buddes of thy settes. Let thy stakes be wel dryuen that the poynt take the harde erth. Ind whan thou haft made thy hedge and eddered it well than take thy mall agayn and dryue downe thy edderynges and also thy stakes by and by. for with the wyndynge of the edderynges: theu dolt lofe thy stakes a therfore they must nedes be dryuen newe and hardened agayne and the better the stake mpil be depuen whan he is well bounde.

E To plassife or pleche a hedge.

If the hedge be of.c.oz.rii.peres growinge fythe it was fyst let than take a thatpe hatchet of a handbyll a cut the lettes in a playne place nygh buto the each the more halfe a fonder and bende it downs

Thebone.

towarde the erthe and weappe and wende them tog? der but al way le that the toppe ipe hyer than the rote a good quatyte for els the lappe well nat cenne into the toppe kyndely but by proces the toppe well dye! and than fet a lytell hedge on the backe fybera it shall nede no moze mendyng many peres after and yf the hedge be of rr. rritis oz rrr. peres of age spethe it was fylit let/than wynde in fylit all p nethermost bowes and wynde them to groze and than cut the fettes in a playne place a lytell from the erthe the moze halfe a fonder and to let it flaue downwarde a nat bpward for druers causes than wrnde the bowes and braun ches thereofinto the hedge, and at every two fote or thre fote to leave one growinge nat placked and the toppe to be cut of foure fore hyghe of there aboute to frande as a frake pf there be any fuche oz els to fet an other a to wonde the other that be pleched aboute theym. Ind of the bowes well not lye playne in the hedge than cut it the moze halfe alonder & bynde it in to the hedge a than thall pe nat nede for to mende that bedge but in fewe places twenty peres after of more. And pf the hedge be olde and be greate Aubbes or trees and then in the bottom that beeftes may go buder of bytwene the trees, than take a warpe are and cut the trees or flubbes that grow a fote from the erthe oz there about in a playn place within an puch or two ynches of the fyder and let them flane downmarbe as 3 land before and let the toppe of one tree the ouer the rote of an other tree, and to pleche down the bowes of the fame tre to stoppe the holow places. And pf all the holome and bopde places well not be

of husbandere. folio.tli.

fylled and stopped than secure the old dyche and cast tt bp newe and to fyll wither the all the boyd places. And of to be thefe trees woll nat reche in enery place. to make a suffrepence Defence than bouble gupt fet it and dyche it newe in every place that is nedefull and fet a hedge therupon and to ouerlay the fettes for eatringe of thepe of other cattell.

To mendea bre wap.

e femeth it is necessary to thewe man oppnyon Lyow an the war wolde be amended. Ind frate a pepneppally le that there be no water frandynge in the tipe wape, but that it be always current and rennynge/noz haue non abydyng moze in one place that in an other. And in lomer what the water is dayed bp than to get grauelt and do fyll up euerp lowe place /# to make them even fom wat epicendpinge of currant one ware or other/a pf there be no gravel nor fromes to get pet fyll it by with erthe in the begynnynge of tomer that it may be well hardened with carrage a treading boon's it thall be well amended of the wa ter may passe away from it/the whiche wold be well confedered a fpecyally about Lodon where as they make moch moze coft tha neverth for there they dyche they, the wages on bothe lydes a fyll by the holows and lowe places with etthe than they caft a lay gra uell aloft. Ind whan a great rapne of water cometh and lynketh thozow the gravel a cometh to the crthethan the etthe fwelleth a bolneth and wareth lofter and with treadynge, and specyally with carrage the

The booke

gravell spaketh and goth downwarde as his nature a kende requirethe than it is in maner of a quirke sande that harde it is so any things to go over. But and they wold make no direct in something what the water is direct up that a man may se all the holowe a some places than to carp gravell a fill it up as high as fother knolles be than wold it not bolne ne swell not be no quirke sande a every man may go before fine ware with they carrage at they pleasure. And this ms semeth is less cost a leger will last we a little mendings whan nede requireth. Therfore me thinketh if this were well toked upon it sholds be bothe good a necessary for that purpose for so have I sens done in other places where as I have ben. ac.

To remove and fet trees.

totes with them as thou can a breke them not not bryle them by thy will. Ind of there be any rote broken a lose bruled cut it of harde by there as it is bruled with a charpe hatchet els that rote will die. Ind of it be ache elme or oke cut of al p bowes clene and faue the toppe hole. For of thou make hym tyche of bowes thou maked hym poore of they free for two causes. The bowes caused them to chare wo wind a to lose the rotes. Also be can not be so clene gete but some of the rotes must neves be cut a than there will not come so moche sappe and moranes to the bowes as there dyd before a rif of tree be very longe cut of the toppe two or three yerdes. And of it be an aple tree

of husbandine.

folio.An.

nuay all & water bowes a & small bowes that & prin expall bowes may have & more sap. And of remake a marke whiche syde of & tree standes towards & sonne that he may be set so agapne it is so mothe the better.

Crees to be let without rotes and growe.

Dere be trees well be fet without rootes and growe well a fprynge rotes of them felfe. 3 nd thole be druers apple trees that have knottes in the bowes as caffes or wydes and fuch other that wyll growe on flaurnges a tykewyle pepeler a wethy & they must be cut clene bespoe the tree that they growe on and the toppe cut clene of bui.oz. r. fote oflengthe and all the bowes betwene a to be fet a fote depe oz moze in the erthe in good ground. Ind re wal bnderstade that there be four maner of wethpes that is to lape/whyte wethy/blacke whethy/reede wethy/and ofperde wethy, whyte wethy will growe byon days groube pfit be let in the beginning of wonter a wol not grow in marffhe groud black wethe well grow better on marfite groude than on dape groud a rede wethy in tyke maner and ofperde wethy wyll grow belt in water a moylt groude. And they be trees that well fone be nouryffhed, and they well beare mothe mode a they wold be cropped enery. vii.oz. viii. peres or els they will bye but they may not be cropped in fap tyme/noz no treels. And in many places bothe p lozdes freholders a tenautes at wyl let fuch wethes and pepelers in marthe grounde to nourpline wobe. 99.11.

The boke in

Co fell mode for houtholde or to fell.

f thou have any wodes to fell for thy houshold to been of to fell than fell the under wode firth in mynter that thy catell or beftes may cat a broufe the toppes and to fell no moze on a day but as moche as the beffes wyll eat the same bay of on the motow after. Ind as sone as it is well eaten or broused tha kyddeit and let them on the endes a that wyll faue the bandes from rottynge a they wall be the lyghter to cary and the better well thep beenne a lpe in leffe comme. And whan thou halte baynge them home to make a stake of them let the nethermoste cours bpon the endes and the feconde course flatte upon the lpde and the endes upwarde and the thy de course flatte on the lybe ouerthwart the other. Ind lo to verule the tyll thou hauc lapball bp. and whan thou halt biene them take the ouermost fyest.

To Mede loppe of croppe trees.

for the fyre wode croppe them in wonter that thy beetes maye eate the broule and the mode of the bowes and also the yues. Ind whan they be brouled and eaten drefte the wode and bowe it clene and cut it at every byght and tere the great wode to the tree and kydde the small bowes a set them on ende. Ind yf thou walt nat have sufficeent wode excepte thou here thy trees a cut of the toppes than hede them three or source sote above any tymbre a yf it be no tymbre tree.

but a shaken tree of a hedge rote full of knottes/than bede hym thysty sote hygh/of twenty at the leste/fof so farre he will bere plenty of wode and bowes/and moche more than and he were not headed. For a tree hath a propertye to grow to a certaine heighte/and whan he cometh to that height he standeth styll/and groweth no hier but in brede/and in conclusion the toppe will be and decrese/and the body through and crop ped at enery. Tisof, prisperes ende of there aboute/it will bere moche more wode by processe of tyme than and it were not cropped/and moche more profite to the owner.

Dow a man Cholde Chrede loppe or croppe trees.

Tis the comon ble to begynne at the toppe of p tree whan he watt be weed or ecopped bycaufe eche bowe foold lee boon other whan they fhall fall! to that the wepghte of the bowes thall cause theym to be the rather cut bowne. 2But that is not best for that cauleth the bowes to laue downe the neyther parte. and pulleth away the backe from the body of the tree the whiche well cause the tree to be holome in that place in tyme compage and many tymes it hall hon ber hym. Ind therfore let hym begyn at the nether. most bough frast and with a leght are for an hande to cut the bough on both fpbes a fote oz two fote fro the body of the tree. Ind specyally cut it moze on the nether lybe than on the oner lybe lo that the boughe fall nat freeghte downe but tuene on the fpde and 99.iii.

The botte

than thall it not flave not breke no barke. Indevery boughe will have a newe bede and bere mothe more wode and by thy will withoute thou must nedes do it croppe not thy tree not specyally hede hym whan the winde standeth in the north not in the eest. Ind beware that thou croppe him not not hede hym specyally in sappe tyme for than will be dre within a fewe yeres after yf it be an oke.

Co fell wode og tymbre.

If thou have any wode to fell / 3 aduple the retaple it the felfe of thou mark attend been it and of not than to cause the baple or som other wese or dyleret man to do it for the. and yf it be final wob to hydde it and fell it by the hondredes or by the thou fandes and pfthere be allhes in it to fell the small allhes to compers for garches and the greate allhes to whele warghtes and the meane affhes to plough mayghtes and the crabbe trees to myllers to make conges and conges. And pf there be any okes bothe accat and imali fell them and pyll them and fell the barke by it felfe and than fort the trees the polles by them feife p myddell foat by them feife a the greateft by the felfe a than fell them by fcozes oz halfe fcozes or hondredes/as thou mayth and to fell it harde by p erth for one fate nexte to the erthe is worth two fote in the toppe and to cutte the tymber longe moughe that thou leve no tymber in the toppe. And to fell the toppes as they lye a great/oz els breffe them and fell the great woode by it felfer and the kydde woode by it

Alkeand to fall the buder wode fylk at any tyme by twene Martylmalle and holy code dage. And all the affhes betwene Martylmaffe & Candelmaffe andall okes as fone as they well pell butell may be done / E nat after. Perauenture the gretest man hath nat the belt prouplyn. and that is bycaule p lecuantes wyll nat enforme bym thele wapes and allo may fortune they wolde bye such wodes them selfe oz be partener of the same and to adupte his lozde to fell them. It is not couenpent that the fale fman that felieth the wol to be partener with the bper.

To kepe fpipnge mode.

A the wynter before that thou wylte fell thy - wod: make a good and a fure hedge that no ma ner of cattel can get in. Ind as Moztly as it is fallene let it be carped away or the fprynge come op for els the catell that both carp p wode wyll eat p fpayinger and whan the toppe is eaten or broken it is a greate lette hurte and hynderaunce of the goodnes of the sprynge for than where it is eaten it burges out of many braunches, and not to fayre as the fyrit wolde have ben. I parke is belt kept whan there is neyther man dogge not four foted belle therin ercept bere. and fois a sprynge best kepte where there is nepther man not four foted beltes within the hedge but and there be moche gras a thou were lothe to lefe it than put in calues newly wayned a take fro they dames and allo wayning coltes or horles not palt a percof age. Ind let thy calues be taken awaye at Maye/the

The books

coltes maye go longer for eatrnge of any wode but there is teopardy both for calues foles and coltes for tyckes or for beynge loulpe of whiche well kyll them of they be not taken hede unto. And seven yere is the lest that it well save it selfe but ten yere is best. And than the under bowes wolde be cut away and made kyddes thereof and the other well growe moche the better and safter. And of the under bowes be not cut awaye they well dye and than they be lost a greate hurte to the springer for they take awaye the sapper that sholde cause the springer for they take awaye the sapper that sholde cause the springer for they take awaye the sapper that sholde cause the springer for they take awaye the sapper that sholde cause the springer for they are well as the same the sapper that sholde cause the springer for they take awaye the sapper that sholde cause the springer for they take awaye the sapper that sholders and the springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that sholders are springer for they take awaye the sapper that should be same they say they say

C Deceffary thynges belongynge to graffynge.

Tis neceffary/profytable and alle a pleafure to a hulbande to have peeres war deynes and apples of bruers fortes. and also cherres fribertes/ bulleps damplons plummes mainuttes and fuche other. Ind therfoze it is covengent to lerne how thou malt graffe. Than it is to be knowen what thynges thou mult haue to graffe withail. Thou mult haue a graffynge lawe the whiche wolde be bery thyn and thycke tethed and bycaule it is thyn it well cut the narower kpafe and the clener for bapfpnge the bark. and therfore it is let in a compale prece of pren fre puches fro-to make it triffe a brage, thou must have allo a graffynge knyle an yncige brode with a chycke back to cleue the flocke withall. And allo a mallet to dique thy knyfe and thy wedge in to the tree and a harpe anpfe to pare the flocke beb a an other farpe anyfe to cutte the graffe ciene. A Indalio thou mult

have two wedges of hard wode of els of yen a long small one sor a small stocke a a broder sor a bygger stocke to open the stocke whan it is clouen a pared and also good toughe clay a most and also bastes of pyllynge of wythy of elme to bynde them with.

C what fruyte Cholde be fyzit graffed.

any maner of aples, because the sappe cometh soner and rather into the pere tree and wardern tree than in to the apple tree. And after saynt Ualentyns day, it is tyme to graffe bothe peres and wardernes tyll Marche be comen, a than to graffe apples to our sady day. And than graffe that that is gote of an olde apple tree syst, so, that wyll budde before the graffe gote of a yonge apple tree sate graffed. And a pere or a wardern wold be graffed in a pyres stock, a yf thou can get mone, than graffe it in a crabter stocke, and it wyll do well, and som men graffe them in a whyte thorne, a that wyll be the more harder a stony. And so, all maner of apples, the crabter stocke is best.

Dom to graffe.

Thou must get the graffes of the fayrest langes that thou canste synde on the tree a se that it have a good knot or soente and an even. Than take the sawe a sawe in two the crabtree in a tayr player place pare it even with the knyse, and than cleve the socke with the great knyse a the maller, and sette in

12.4

Theboke

a boedge and open the stocke according to the thycknes of the graffe, than take the small Carpe unefe & cut the graffe on bothe lybes in piopnt but paffe not the impodes thereof for no thyinge. and let the inner spoethat shall be fet in to the stocke be a tytell thynner than the btter fyde a the never the nether popute of the graffe the thynner than proferre the graffe in to the stocke and pf it go not close than cut the graffe or p stocke toll they close clene that thou can not put the edge of the angle on negther fede betwene & flock and the graffe and let them to that the toppes of the graffe bende a lytell outwarde, and le that the wode of the graffe be let mete with the wode of the flocke that the sappe of the stocke may renne strenght and cuen with the sappe of the graffe for the backe of the graffe is neuer lo thycke as the backe of the ftocke. and therfore thou maple not let the barkes mete on the biter fyde but on the pnner fyde than pull away thy wedge and it wyll ftande moche fafter. Thanne take tough clay lyke marley a laye it bpon the flocke ficed and with thy fynger lay it close buto the graffe! and a lytell buder the heed to kepe it mort and that no wande come in to the Cocke at the cleupng. Than take moffe and lay ther bpon for chenynge of the clay than take a balte of whyte wethp or elme or halfe a brere and bynde the moffe the clay and the graffe togreec but be well ware that thou breake not thy graffe neyther in the clavenge noz in the byndynges and thou muft fet fome thynge by thy graffe that crowes not bythes do not lyght upon thy graffe for and spep dosther well becake them.

Co graffe bytwene the backe and the trea.

Pere is an other maner of graffynge tha this and somer done and somer to grow but it is more leopardy for wornde whan it begineth to growe Thou mult fame the ftocke and pare the beed therof. as thou bydeft before but cleue it not than take thy graffe a cut it en the toput to the myddes a make the tenaunt therof half an inche longe oz a lyteli mozeat on the one fpbe a pare the bathe aware a lytell at the poput on the other fpde that thou must have made redp a ponche of harde wode with a ftoppe and a tenaunt on the one lybe lyke to the tenaut of the graffe. Than put the tenaut of the ponche bytwene the barke a the mode of the flocke and pull it out agapne & put in the graffe a le that it iopne clok oz els mende it. a no this can not faple for now the lappe comethon cuery ippe but it well fpapinge to fatt that pfit france on playing grounde the wynde is lykely to blowe it belyde the beed for it bath no fallnes in the wode. Ind this is o best remedy for blowpinge of to cut or clyppe aware fome of p nethermelt leaves as they growe. And this is the best wave to graffe and specyally a grete tree. than clay it and bynde it as thou byoeft the other.

Co nourpfhe all maner of tione frugte and nutres.

A for cherres damplons bullers plummes, and luche other may be let on the fiones and allo of the legences growings aboute the tree of the Wife

Theboke

fame for they well fonest beare. I piberbes and wat nuttes may be fet on the nuttes in a garbeyn a after removed and fet where he well. But whan they be're removed they wolde be fet byon as good as a groud of a better of els they well not lyke.

(3 hogt informaceon for a ponge gentylman that entendeth to thryue.

-Aduple hym to get a copy of this present booke and to rede it frome the begynnynge to the enbynge wherby he may percepue the chappties a contentes in the lame a by reason of ofte rebyinge be may ware perfyte what holde be done at all lealons. for I lerned two verles at gramer scole a those be these. Ontta cauat lapide non bi fed lepe cadendo: fic homo fit lapiens non bi led lepe legendo. 3 droppe of water perfeth a ftone/not all onely by his ftrenghe/but by his often fallynge. Egypte lo a man thall be made mple/not at only by hym felfe but by his oft redyng. and to may this ponge gentylman accordynge to the feafon of the pere rede to his feruauntes what chapetre he well. And allo foz any other maner of pipte conteyned in the same the bobiche is necessary for a ponge hulbande that bath not the experience of bulbandy not other thynges conterned in this prefent booke to take a good remembraunce a crebence thet. buto for there is an olde faringe but of what aucto. epte I că nat tell. Quod melioz est practica custicopoquam scientia philosophop. It is better the practice of knowlege of an huivande man well proved than

the sepence of connynge of a philosopher not proued for there is nothpage touchpage hulbandry a other profetes conterned in this prefent booker but 3 have had the experpence therof and proved the same. And ouer and belyde all this booke. I will aduple him to tyle betyme in the moznynge accordynge to the berle befoge of.f. Sanat fanctificat et bicat furgere mane. And to go abbute his closes pattures feeldes / & fpes cyally by the bedges and to have in his purle a payze of tables and whan he feeth ony thyinge that wolde be amended to wapte it in his tables as andhe finde onphorles/mares/becltes/wepe/fwpne/oz geele in his pastures that be not his owne. And perauenture though they be his owner he wolde not have them to go there of to tynde a gap of a ferbe in his bedge of ony water frandynge in his pakures bpon his graffe whereby he may take double hurte bothe loffe of his graffe and roccynge of his thepe and calues. And alfo of flandynge water in his coone feeldes at the landes endes of lydes and howe he wolde have his landes plamed boged Aurred og lowen. Indhiscozne weded of Morne/or his cattel Cyfted out of one pastuce i to an other/a to loke what dychynge/quycklettynge or platthping is necestary to be had and to ouer le his Chepeherde how he handletha ordreth his Chepera his fecuauntes how they plowed do they wackes or pf one gate be broken downe or want one fraues a go not lyghtly to ope and tyne/a that it do not trayle/a that the wyndes blowe it not open/with many moo necessary thynges y are to be loked byon. For a man alway wanding of goynge about fomwhat fyndeth D.iii.

Thebotte.

or feeth that is ample and wold be amended. Ind as fone as be feeth any fuche Defautes, tha let hom take out his tables and wapte the defautes. And whan he cometh home to dyner fouper oz at nyghte than let hym call his bayly or his hede fernance and to the we hym the befautes that they may be worth amended and whan it is amended than let hom put it oute of his tables. For this vied I to do.p.or.pii. peres and moze and thus let hym ble dayly and in Chozte space he thall fet moche thrnge in good ordre but barir it wyll have mendynge. Ind yfte can not wayterlette hym nycke the defautes boon a flycke and to the we his bapipas I fapo before: Allo take hebe bothe erly and late:at all tymes what maner people refort and come to the house and the cause of thepe compage specyally of they bayinge with them pytchers cannes tanckardes bottels bagges watlettes oz buffett pokes, for pf thp feruauntes be nat true, thep may po the great hurte a them leife iptell auauntage wherfore they worde be well loked upon and he that hath two treto feruantes a man feruaunt:and an other a woman feruant be bath a great treafute for a trem fernaunt well do inftly hom felferand of he fe his felowes do ampfier he worll brode them do no moze for for and they do he well thew his mayter therof and pf he do not this he is not a true leruaunt.ac.

A desson made in Englysh verses to teche a gentyt mans kruaunt to say at every tyme whan he taketh his hork for his remembraunce that he shall nat forget his gere in his yone behynde hym.

ofhusbandaye.

Folio.pibili.

Outse dagger cloke nyght cap kerchef how pug horne boget a hoes. Spece male hobe, halter laddle clothe lipotres hat horse combe how acomes morde buckler horne legithe gloues thy firing a thy bracer. Benne paper ynke parchaet redware pomes bokes thou remembre. Benknyfe combe thymble nedle threde point lest y thy gurth breke. Booken knyfe lyngell grue thy horse mete fe he be hoed well. Hake mery lynge and thou can take hede to thy gere that thou lose none.

Dw thou hulband 'y halt done thy dylygence and labour that longeth to an hulbande to get thy lyupng thy wyues thy chyldren a thy secuantes yet is there other thynges to be done that nedes must be done or els g thair nat thryue. For there is an olde comon saying that seldom doth the hulbade thryue without y seus of his wyse. By this saying it should some y there be other occupacyons a labours y be most county for y wyues to do. And how be it y have not the experience of all they occupacyons a warkes as have of hulbadry, pet a sycal wyst I speece what they oughte to do thoughe I tell them not how they sholde do and excerpte they labours a occupacyons.

A selson for the wyse.

But pet of I begin to them y myfe what working the that do: I will fruite teche her a lello of Sulamon as I dyd to her hulbands a lellon of y phis lolopher a that is y the thold nat be yole at no tyme for Salamon layeth. Octobus gautebit cum electif

Theboke.

in relo fed lugebit ineternű cum reprobis in inferno. That is to laye that yole folke hall not love with p cholen folkes in heuen but they Mall forome with the reproued a forland folkes in hell. And layne Therom lapth. Demy boni operis aliquid facito bt te diabolus inueniat occupatu:quia licut in aqua frante generat bermes: lic in homine ociolo generantur male cogitationes. That is to lay al way be doynge of some good warkes that o beurll may fynde the alway occupred for as in a frandpage water are engendred mormes! tyght fo in an yole body are engedzed ydle thoughtes. Here mayst thou se that of youngs cometh dampna-Row art thou at thy lybertye to chole whether wave thou welt wherin is a grete deuerlete. And be is an unhappy man oz woman that god hath gruen bothe wette a reason a putteth hem in chose a he to chose p wealte parte. Aow thou wrfe. I trust to she we to the bruers occupacyons/ warkes and labours that thou walte not nede to be yole no tyme of the pere.ac.

(what thenges the wyfe is bouden of crytt to do.

It is and pricepally the wyfe is boude of cyght to love her hulbande above father and mother and all other men. For our love layth in his golpett. Resinques patrem et matremet adherebit proxi lue. I man spold leve father and mother and drawe to his wyfe and the same wyfe a wyfe bo to her hulbande. Ind are made by the vertue of the sacrament of holy sericure one selesse one blode one body a two louises.

wherfore they, hartes/they, myndes/they, warkes and occupacyons (holde be alone/neuer to lever not change durynge they, naturall lynes by ony manes acte or dede/as it is layde in the same golpell. And deus conjuncit/homo non separet. That thynge that god hath soyned togydre, no man may server nor departe. wherfore it is convenyent that they some eche other as effectually as they wold bo they, own selfe.

I what warkes a wyfe holde do in generall.

paft in a meaninge whan thou acte waken & purpole to tyle lyfte by thy hande a bleffe the! and make a frome of the holy croffe. In noie patris et filif et ipuffancti. a me. In the name of the father the fone a the holp ghoft. And pf theu fap a Pater nofter an aue and a Crede and remembre thy maker thou Walt spede moche the better. And whan thou arte bp a redy than fratt fwepe thy hous breffe by thy byfthborde a fet al thynges in good ordre within thy hous mpike thy kye fecle thy calues ive by thy mpik take po the chelozen a arap them and proupe for the buf bandes brekefalt opner fouper a for the cheldren & fernautes a take thy part with them. and to ozdern corne a mait to the mpil to bake a brue withal what nede is. Ind mete it to the myll a fro the myll a fe b thou have thy measure againe bely de the toll or els the myller beleth nat truely with the ozels thy cozn is nat dape as it Rolde be. Thou must make butter a thefe whan thou mayle ferue the fwene bothe moznyinge a enenging/a grue the polegn mete in the moz D.1.

The boke

nonge and whan tyme of the pere cometh-thou mult take hede how the hennes duckes a gees do ley and to gather up they egges a whan they ware browdy to let them there as no beltes l'wyne not other vermpn butte them. Ind thou mult knowe that all hole foted foules well fet a moneth all clouen foted foules well fet but thre wekes ercepte a perhen a fuche other great foules / as cranes bultarbes and fuche other. and what they have brought forth their byrdes to le that they be well kepte from the glepd/crowes/ fully martes & other bermin. and in the begynnyng of Barch or a lytle afore is tyme for a wyfe to make her garben a to get as many good fedes a herbes as the can'a specyally suche as be good for the pot a to eate/a as oft as nebe thall require it must be webed! ozels the wede wyll ouergrowe the herbes. Ind allo in Marche is tyme to lowe flare a hempe for 3 haue herde olde hulwpues lay: p better is Marche hurdes than Appell flare of reason apereth but how it fold be fowe weded pulled repepted watted wallben! Dived beten braked tawed bekied fpon wouden mapped wouen it nedeth nat for me to hew for they be tople prough a therof may they make thetes! boozdclothes/towels/Wertes/Imockes/a fuche other necessatherfore let thy bystaffe be alway redy for a paltyme that thou be nat yole. Ind furely a wo man can nat get ber lyuynge honeftly w fpynnynge on the bystaffe but it stoppeth a gappe a must nedes be had. The bolles of flare whan they be expeled of must be redyled fro the wedes a made dage with the fonne to get out p fedes. How be it one maner of lyn-

fede cailed loken fede worll nat open by fine a ther fore whan they be daye they must be fore brused a bro ken the writes know how a than wonowed a kepte dape tyll rece tyme come agapne. Thy female hempe must be pulled from the churle bempe for that bereth no fede a thou must do by it as thou dydest by p flare. The churle hempe both bere febera thou must beware that byzdes eat it not as it groweth phempe therof. is nat lo good as the female hempe but pet it well do good feruice. It may fortune fomtyme that thou halt have fo many thynges to do-that thou halt not well knowe where best is to begyn. That take nede whiche thrng wold be p gretelt loffe pf it were nat done a in what space it wold be don a than thynke what is the greteft loffe there begyn. But I put cale that o thong that is of the greatest lose well be longe in bornge p thou myabt do thee of foure other thynges in p mean whyle than loke pf all thele thynges were let to gyger whiche of them were the gretest tosse arfall these thinges be of greter loffe a may be all don in as hozt fpace as pother than do thy many thynges fyill. It is covenient for a husbande to have thepe of his own for many causes / a than may his wyfe have parte of the woll to make her hulband a her leffe fom clothes. And at the lefte war the may have plockes of p thepe erther to make clothes oz blankettes a conerlettes oz bother a pf the haue no woll of her own the may take woll to fppnne of clothe makers a by that menes the may have acovengent lyupngera many tymes to bo other warkes. It is a wrues occupacyon to wynows al maner cornes to make malt to maffe a wrynge

Q.II.

The booke

to make bepito there corners in tyme of nebe to belpe her bulbande to fyll the mucke warne or bonge cart/ Dapue the ploughe to lobe hep coane and fuche other Alfo to go or troe to the merket to fell butter chefe. mplke/egges/chekpns/capons/benes/pigges/gele/ and all maner of cornes. and allo to bre al maner of necessary thynges belonging to bousbold a to make a true rekenyinge a accompt to ber bulband what the hath recepued a what the bath papee. Ind of the bulband go to the merket to bre of fell (as they oft bo) he than to theme his worfe in tyke maner. Fozyf one of them holde vie to decepue pother-he decepueth hym felf a he is nat lyke to the pue a therfore they must be t me epther to other. I coulde paramenture the we the husbande of druers pointes that the wrues decerve they bulbandes in ain lyke maner how bulbandes decepue they womes but and I wold do for I wold theme more lubtyll poputes of decepte than eyther of them knewe of before and therfore me lemeth belt to holde my peace lefte I holde bo as the knyaht of the coure byb the which had many fayze doughters /# of fatherly loue o he ought to them-he made a boke to a good entent/that they myght efthe wea flee from byces a folowe vertues. In the whiche booke he Gewen that of they were wowed moued or ayred by any ma after fuche a maner as he there wewed other wolde wistance it in probich boke he showed so many ways how a man holde attaphe to his purpole to bapinge a moman to bree the which wares were to naturall & the wayes to come to they purpole was lo subtylly contryued a craftly flewed that hardit wolde be for

any woman to celift of deny they, delyte. Ind by the layd boke hathe made bothe the men a the women to know more byces subteleve a crafte, than ever they shold have known of the booke had not ben made, the whiche booke he named hym selfe the knyghte of the toute. Ind thus I leve the woves to ble they, occupacyons at they, owne dyscresson.

To bepe measure in spendynge.

Dw thou husbande a huswyfe that have donc Lyour dplygence and cute accordinge to p fyrit artycle of the philosopher that is to lap. Adhibe cura. and allo bath well remebred the farng of wrie sa. lomon. Duod ociolus no gaudebit cu electis in celo: led lugebit in eternü cum reprobis in inferno. Than pe must remembre observe and kepe in mynde the se conde artycle of the layeng of p layd philolopher that is to lave. Tene mentura. That is to lave in englythe bolde a kepe measure. Ind accordinge to that fareng I lerned two berfes at gramer fcole, a those be thefe. Dui plus expendit:quam recum copia tendit:non abmiretur: li pauptate grauet. De p dothe moze erpebe: than his goodes well extede-meruaple it thall not be: though he be greued to pouerty. And also accordinge to that layenge speketh saynt Paule & sayth. Justa facultates faciendi Cut luptus ne longi tepozis bictu breuf horas columnat. That is to lap after the faculty or thy hauour make then expeces lefte thou fpende in Most space that thyinge of thou holdest lyne by longe. This texte toucheth every man from p byelt degre to D.m.

The booke

the lowest wherfore it is necessary to every man and woman to remembre a take good bede therbuto for to observe kepe a folowe the same but bycause this texte of sayut Paule is in latyua husbandes comon by can but lytell latyua see lest they can not under stadit. And though it were declared ones or twyle to them of they wolde forget it. wherfore I shall she we to them a texte in Englyshe and that they may well but declared ones of they well

To eat within thy tedure.

Dou hulband and hulwyfe that entenbeth to A folowe the lavenge of the philosopher, that is to lay kepe measure. Thou must space at the barnke and not at the bottom that is to be under frand in the begynnynge of the pere fellyng of thy cornes or fpen dynge in thy hous unto p tyme that thou have fowen agayne thy wynter come a thy lent come a than fe what remarneth to ferue thy hous a of the ouerplus thou mapfie fell a bre fuche other necessarres as thou must nedes occupy. And yf thou spende it in bearn. npinge of the pere a final want in phynder enderthan theu doft not eat within thy tedure a at the last theu halt be pung Med as I hall proue the by ensample. Cake thy horie a go tedure hym bpon thyn own lecs Aptie hym as oft as thou wylt no man wyll fay thou Dolle wronge but make thy hors to longe a tedure that whan thou halt tred hrin boon then owne lees his tedure is to longe that it retheth to the myddes of an other manes lees of corne. Row halt g grue bym to moche lybertye and that man that the boale bath

eten his corne or graffe will be greued at the world caule pto be amerced to be in p courte of els to make bym amedes or bothe. Ind yf the horse breake his tea duce a go at large in enery mans corne a graffe-tha cometh the pynder a taketh hym a putteth hym in the pynfolde/a there wall be stande in paylon wout any mete buto the tyme thou halt pard his cauniom to the pynder/a allo make amendes to the nevabours for destropinge of they coine. Right so as longe as thou etelt within thy teduce that thou nedelt not to begge noz bozowe of no man/lo longe halte thou encrele & growe in rycheffe a every man worll be content with the. And of thou make the teduce to long that thene owne porceon well not ferue the but that thou halt beage/bozow/oz bre of other/that well not long en Dure but thou halt fall in to pouerty. Indyf pbreke thy tedure a con trot at large/a know not other mennes goodes from then owne than wall the pender & is to lap the therpff a the baply areft the a put the in to the pynloide pis to lape in paplon there to abyde tyll the treuthe be knowen and it is meruaple & thou scape with the lefe & therfore eate within the tedure.

A shorte tesson for the husbander

O she thynge I wal aurie the remedre, a specyal lyin wanter, whan thou specel by figure a hast souped to colodre in the mende whether is warked in the wantes shall do be more auau tage to the than i fire a candell light, meat a drynk is they shall spende, a pfit be more auautage, than specially pit be not than go to the bed a slepe, a be up

The botte

betyme a breake thy fact before day/that thou may be all the Chort wynters daye aboute thy bulynes. as gramer scole I lerned a verse a that is this. Sanat sanctificat et dicat surgere mane. That is to say/erly cysque maketh a man bole in body/ holer in soule/a tycher in goodes. And this me semeth cholde be a suffy spent instruccyon sor the husbande to kepe measure.

Mow do men of hye degree kepe measure.

O me it is doubtful but as me semeth they be rather to lyberal in expences than to scarce a specyally in three thynges. The fyrit is produgalyte in outragyous a costly arape facte about measure the seconds thynge is costly charge of delycyous measure brynkes the thyrde is outragyous playe and game facte about all measure. And now to the fyrit popul.

Deodigalite in outragrous a colly aray.

wardzobes of noble me/a also inuctories made after they becease of they apparerll a J boubte not but at this day it is. rr. times more in value that it was to suche a man in degre as he was an. C. pere a go/a many tymes it is grue away or it be half worne to a symple man of whiche causeth hym to were the same. I an other symple man or a tytle better seying hym to were such tayment: thy nketh in his mynde of he mape were as good rayment as he: causeth hym to by suche other to his great cost a charge a above mesure. A an yll erample to all other a also to be menes secuentes

to abuse of they aray, they cotes be so spee that they be fague to tucke them by whan they tyde as women bo they kystels whan they go to the market of other places the which is an bucouenvent lyght. Ind fozthermoze they have fache pleytes byon theyz breftes s ruffes upon they? Henes about they? elbowes that a thepz mayfter or them felfe had never to great nede thep coulde not hote one hote to butte theps enmpes tell he haue caft of his cote, oz cut of his fleues this is facre aboue mesure. This began frast with honour! worthypa honesty a it endeth in prode prefumpep. on and pouerty. wherof fpeketh fapnt Auftyn. Quecung luperbum elle bideris diaboli filium elle ne dus bites. That is to lave who fo ever thou feelt that is proude-doute the nat, but he is the sone of the deupit. wherfore against probe he byboeth the remeber, Do fuillides, et qualis polt moztem eris. That is to fay whate were what e art - what thou walte be after thy dethe. 3 nd faynt Bernard faith. Homo nichil ali. es qua sperma fetidu, saccus stercozu, et elca permiu. That is to lap a ma is nothing but Appropring fylthe a facke of bonge/a wozmes mete the which layinges wolde be remembred a than me semeth this is suffp. epent at this tyme, for the frast popul of the thre.

Of delpepous meates and dynkes.

The colly charges of oclycyous metes a dynkes be now most comonly vied overy it hath ben in tymes past a facte above measure. For I have tene vokes of accompte of housinoide a dynmetes upo the same a I doute not but i delicyous metes. drikes

19.4

The botte dalla

and spress there is at this day foure tyme so much frent as was at thefe papes to a lyke man in begree a pet at ptyme there was as moche befe a mutton fpent as is now/a as many good houtholdes kepte a as ma ny pemen wayters therin as benow. This began w loue a charpte mban a lozbe gentylman oz pemä be-Tyzeboz praied an other to come to byner or foup a by caule of his comige be wold have a dylibeoz to two me than be wolde have had of be had ben away. Than of very loue he remeding how loughgly he was bybben to opner a how wel he faced bethikethof bery kynd nes he muft nedes byd him to byner agapn a loozbey neth for hom as many maner of luche dollhe meates as p other man byd a.ii.oz.iii.moo and thus by lytell a iptell it is come fecre aboue measure. Ind begon of loue a charite and endeth in pape a glotony wherof faprit Jecome fayth. Du poft carne ambulat in bentre et libidiné pui funt quali irrationabilia inmête re putatur. That is to lave they that walke a be redy to fulfpit of flefthe & the belp are takeas unceas fonable feeftes /a faynt Gregory fayth. Dhante bicio quie oes pirtutes p inxuria et vana glozia obzuntur. That is to lay where p byce of glotony hath dnacron all pertues by lurucy a baynglory as call buder the whiche sapenges wolde in lykewyse be remebred a this me lemeth inflicient for pleconde popul of p thre.

Of outragyous plage and game.

Liscouenietfor enery man of what begre that he be of to have player game accordyings to his

ofhulbandry

folio.litt.

degre for Cathon layen. Interpone tuis feerdu gan bia cutis. Amonge thy charges or bulynes thou must bane sometime tope and myrthe but now a dayes it is bone ferre about measure. For now a pore man in re-garde will playe as great game at all maner games as getylmen were wont to do ot greter a gentylme as lozdes a lozdes as pipnees a oft tymes the great effaces wel call gentylmen or remen to play to them at as great game as they do a they call it a dylporter the which me semeth a very true name to it for it dys pleaseth som of them or they beparte in specyalty god to am thendringe of his goodes a trine. But and they played imail game of the pore man that playth myght bere it though he lost a bate nat his coutenauce, than mpght it be called a good game a good play a good sport and a pattyme. But whan one thall lote boon a day or upon a nyght as mothe money as wold fynde hym a at his house mete a daynke a moneth of a quac ter of a pere of more of may be well called a dylporte or a delipleature & oft tymes be pmenes therefit cau feth them to fell they lades differet pheyes a map fortune to fall to theft robery or luch other to p gret huct of the lelfe a of theps chyldre a to p dysplesuce of god a thep so bopng lytel do they pondre or regard p saying of sayint Pauls. Justa facultates faciends sut super facultates faciends such super facultates faciends super facients super fac play began w loue a charite a oft tymes it onbeth 16 concrous weath a enup. And this me thy neeth Chold be a luffpeyet instruccyon for keppinge of menture.

La prologue of the thyrde larage of phylolopher.

Die thou bulbande a bulwyfe that have done pout diligence & cure about pour bulbandin bulwyfry accordinge to p fralt lange of the phylolopher. A dhibe cura. And also hath well remebred a ful fylled the lecond laying of the laydoppylolopher. Tene menlura. Row I boubt not pe be cyche accorbying to the thyrde lavenge of the phylosopher. Eteris dives. Now I have the wed the the laying of the phylolopher wherby thou haft gote moche wordly possessor me le meth it were necessary to theme you bow pe may get heuely pollellyons according to playinge of our load in his golpell. Quid poelt homini li brunerla madu lucretur/ale berro fue betrimeta paciat bohat profp tethit a mã though be wen al p world to p bendrauce a lelynge of his foule. How beit it Bold leme bucoue ment for a teporal man to take upon hem to them or teche any fuch fppzptuall maters. Dow beit there is a great dyneripte betwene predicacyon & boctcyne.

A dynerlyte betwene predicacyon a doctryne.

A preaching or a fermon is where is great difference. A preaching or a fermon is where a connocació or a gathering of people on holy bases or other dases in chirches or other places a tymes let a orderned for plame. And it belongeth to them y be orderned therm to a hane imploiser on a auctorpte a to non other. But every man manenforme a teche his brother or any other at every tyme a place behouable of it leme expedient to hymritory is an almes de de to the which every

man isholden a bodde to do according in the fazens enery man hath caken of tecebred action districted by mynystre a them it forth to other. For as Explosionie laprin great merpre is to home and a seeste rewards he thall have in type to come, the whiche mixteth of causeth to be wapte holy doctrying for that enter that he may be in it how he may lyue holyly and that other may have it. That they may be confred or fanctyfred by the lame for he lapth furely know thou that how many loules be laued by the lo manucemanies thou that have to excher. A or laying Gregory layed, Dublum lacuficium its placet des fieut selus animarum. There is no factofice that pleafeth god fo moche as p love of foules. And allo be layth. The apud Deum malor est in amore: qui ad eius amore pluvimos trabit; de is gretest in fauout with godethat draweth most men to the loue of god. wherfore the semethit is conue nyent to enforme and thewe them how they may get beuenly possessons as well as I have showed them to get morldly possessons. Than to my purpose a to the poynt where I lefte now thou attempthe.

Cobatis epches.

Tis to be haderstande what is exches and as me semeth exches is that thenge that is of goodness and can not be taken away fro the owner negoties in his temporal lyternor in the lyfe querially nice. Than these words possess that Than i woken

.hdf.emes

god hath fet it on a proce and granted it to energing and aguen to them dages of payment the paper is all one and that is kepe his comaundementes dutynge they? lyues, the good men kepe his comandemetes, & fulfyll they? pmyle/a have heven for plame at they? decele. The pil men breke promette and kepe nothis comaudemêtes wherfore at thepr becease thep be put in papion pisto lap in purgatory there to abyte the mercy of god or in bell there to abyde his ryghtwylnes. And lo the pli men bre bell decerthan p good me bpe heue stherfoze it is better to forgo a tytle plefure or fuffre a lytell payn in this worlde: than to luffre a moch gretze a lenger papn in another world. Row fyth hell is derec than henen I auple the specpally to bye heuen wherin is euctlastyng joye without ende. acominienta di in. au ano libao a sib.

Ewhat topes or pleasures are in heuen and

are deliberate vita et la lus copia glie homes par et oia bona. That is to lape there chall be encry there oia bona. That is to lape there chall be encry there yant manubely test there is lete helth piece of love honour peace a all maner of goodnes, what wold a ma have more. And laynt Paule layth. Deudus no vidit nec auris auditur nec in cor hois alcedit que pperanit des diligérals le. That is to lay the eye hath nat lene nor the eaces hath herde nor the herte of a man hath thought of lo goodly thenges that god hath orde yned for the that love lynn. O what a noble act y were for an hulba dor hulmple to purcha le luch act y were for an hulba dor hulmple to purcha le luch act y were for an hulba dor hulmple to purcha le luch act y were for an heren to hulmple to purcha le luch

of hulbanday

Fo.ibil.

Chan it is to be knowen what thynge pleaseth god moost that we myght do it.

(what thenge pleaseth god mooft.

Beth god aboue all thenge a that may be well proned by playenge of our lorde hymielfe where he layth. Da mihi cor tuum a sufficit mihi. Some me the herte and that is sufferent for me for he that hath a mannes hert hathall his other goodes what is the mannes herte it is nothenge els but very true laue. For there can be no true love but it comethmerely a immediately from pherce a pf thou love god entrerly with the herte than welte p do his comandomentes. Than it wold be understade a knowen by his coman dementes that a man may observe and kepe them.

what be goddes comaundementes.

There be in all.r. comandemètes the whiche were to longe to declare /but they be all cocluded a compresended in two / that is to lape. Wiliges dim den tunt fup of a:et proximit tunt ficut to iplum. A one thy lorde god about all thynge and thy negghbours as thy felf. These be tyght comaundementes a nature byndeth a man to fulfyll observe a kepe them or els he is not a natural man remembrynge what god hath done for the fyrst he hath made the to the symplytude and tykenes of his owne pmage and hath gruen to the inthys worlde dyners possessons but specyally he

那.

The boke

hath redemed thy foule boon the croffe and fuffred greate payme and passons bodyly beth for thy sake, what love what kynones was this in hym to do for the what coude thou before more of hym to do for the And he desyreth nothinge of the agazne but love for love, what can be desyre selfe.

Dow a man holde loue god and please hym.

many wayes but fyrit a pryncypally he that will love god a please hym be must bo as it is sayd in Symbalo Athanafij. Duicucy bult laluus efferante cia opus est bt tencat catholica fide/who fo ever wyti be faued aboue all thynge be mut nedes be ttedfatt i the farth of holy chysche. Indaccorbying to that fayth faint Baule. Sine fide ipoffibile eft placere beo. with out farthit is imposible to please god. And Deneca farth. Ribil retinet qui fibe perbibit. There abydeth no goodnes in hym & bath loft his fayth. And fo thou mapft well percepue that thou can not love noz pleafe god wout perfyte fayth. and ferthermoze thou mayl not prefume to frudy nor to argue the farth be reals for farnt Gregory farth. fibes no habet merita bbi humana ratio prebet experimentum. farth bath no encrete where as mannes reason proueth the lame. This farthis a papurppall franc that then louelt god Allo the good bedes and the warkes is a good franc that then lovelt god. for farnt Jecome farth. Unulquifq cuius opa facit eius filius appellatur. whole wartes every man both his fone or fernaut be is calfeb. Ind faput Bernach fapth. Efficacion est vor ogist of vor fermonis. The dedes and the warkes of man is more empdent profe than his wordes. The fulfyllyng of the vii warkes of metry is an other speciall signe that thou louest god and many moo there be whiche were to longe to reperfe them all.

Dow a man holde loue his nerghbour.

Hou must love thy negghboure as thy selfe! betrin thou thatt plefe god fpecyally for and thou love the neralboure as the kelfer it foloweth be reason of thou walte do nothringe to him but suche as thou woldest Gold be don to the. And y is to prefume p thou woldest nat have ony butt of thy body noz of the goodes done buto pa lekewele thou woldest da buto hom. Ind allo of thou wolde have any goodnes Done buto prother in thy body or in thy mouable goades tykewyle choldest thou do unto the neybour pfit lye in thy power according to playinge of laynt Gre gozp. Accdes fine pimo nec prims vere diligitur fine deo. Thou can not love god without thou love thy neybour noz thou can nat love the neybour without thou love god wherfoze thou must fyzit love god prin eppally/and thy nevghbour fecondarely.

Of prayer that pleaseth god very moche.

Paper is honour and laube to god ha special change that pleaseth hym mothers is a greate special that thou are perfect.

The bothe

and fiedfall in the farth of holy chyzche that it is for it may be well confedered by our forefaders that hath for the love a honouce of god made chyrches/abbeys/ frere houles & dayly ordern a make chauntres and hospytalles a in them have orderned a put parlons bycars/men a women of dyners relygyons a preftes to fynge and pray for them all chapten foules. Ind thoughe a man have orderned a made fuche houses of relygyon or chauntres pet it is nat ynough for hym but he must dayly at som covenpent tymes exercyles vie praper hym felferas he is bounde to do. for farnt Ambrole faith. Relicto boc ad quod teneris ingratum elt (picitui fancto nuquid alind oparis. If thou leave o thrage undone that thou art bounde to bor it is nat acceptable to god, what fo ever thou bofte els. Than it is necessary that thou bo praperand a pore man bos ruge his labour truly in the day and thynketh well than he prayth well but on the holy day he is boude to com to the chysche and here his dyuyne ferupce.

what thenge letteth player.

There be two improprietes that letteth a here der player that it may not be hard. And of the first impropriet speach play the prophet. Duia manus veurs plene sut sanguine i.ptco ideo no exaudict dos dus. Because your handes be ful of blode that is to say sull of synne, therefore our loade doth not graceously here you. And also prover its. Longe est duis ab spice et dones sustore exaudict. Dur load is ferre fro whiched men, a the propers of reghtwels men be graceously hereth. And saynt Becharde sayth. Quie

preceptis dei auertitur qu'in ofone pollulat no mere. tuc. De p doth nat godd comaudemetes be descrueth nat to have his praper. The feconde impedimet fayth Anastalius. Si non dimittis iniuria que tibi facta el no oconé pro te facis/ sed maledictione sup te iducis. If thou forgrue not the wronge done buto the thou botte nat pray for thy felfe but thou enduces goddes curle to falt bpo f. and Ilodozus lapth. Sicut nulla in bulnere pficit medicametu li ad huc feccu in eo lit ita nichil pheiat ofoillius cuius ad huc doloz in mête bel odia manet in petoze. Lyke as a platter oz me dys cyne can nat hele a wounde yf there be any yeen fire kong in flame reght to prayer of a man profeteth hym not as longe as there is forow in his inpude or hate abydynge in his brefte. For laynt Austyn layth. Di Delit charitas frustra habentur cetera. If charis want-all other thynges be boyd. wherfore g must fo that thou stande in the state of grace a not enfecte m bedly fynne and than pray yf thou wylte be harde.

Dowa man Golde prap.

ner of prayenges. Duedam publicate quedam prinata. That is to iay fome openly a some prynataly. Home present in the chyrche by the mynyitratours of the same before the people. For it is done for all the companity and therefore the people in that ought to conferme the selfe to the sayd mynyitratours and there to be present to pray unto god after a due maner. Oratio prinata. The prayer prynatly done ought to be done in secrete places for prinately done ought to be done in secrete places for the layer.

The booke

two causes. I for praper elevateth and lyfteth by a manes mynde to god and the mynde of man is lones and better lyfte by whan he is in a preup place and seperate frome multytude of people. An other taule is to anoyo baynglozy that might lyghtly enfue or tyle theropon whan it is done openly and therof fpeketh our laupour where he layeth. Cum ozatis non exitis ficut ipocrite qui amant in Ipnagogis, et in angulis platearum fantes ozare. That is to fare whan re praye: be nat you as the procretes the whiche loue to stande in they fynagoges and corners of hee waves to pray. Allo lome folkes pray with the typpes or mouth and not with the bette of whom speketh out lozde by his prophete. Bij labijs me honozat/coz aute cozum longe est a me. They do honour me with theyz mouth-and thepr bertes be ferre from me. and farnt Gregory fayth. Quid vrodelt ftrepitus labiozum bbi mutueft coz. what pfrtcth the laboure of the mouthe where the hert is dombe. And Modoze layth. Longe quippe a deo est animus, à in oratione cogitacionib? feculi fuerit occupatus. Dis foule is facre frome god that in his prayer his mynde is occupied in warkes of the worlde. There be other that prave bothe with the mouthe a herte of whom speketh fagnt Johan.r. Meri adozatozes, adozabůt patre in lou et veritate The trem prayers well worthyp the father of heuen in fppzyt and with trouth. I fodozus farth. Tunc betacitet ozamus/quado aliunde non cogitams. Than we prape tenip whan we thynke on nothpageelles. Bichardus de Bampole. Ille beuote ozat qui non ha. bet coz vacabundum in terrenis occupationibus/fed

that hath nat his hant wanterprox in wordly occupaepons but alway sublenate a lefte up to god in here.
There be other that pray with the hect. on. Math. vi.
The autemation orangers intraction that the hote fecter et clauso hostio orangers attent than when thou shalt pray entre into the chambre or oranger a steke the dore and praye to the father of heuen. Isodorus, Ardius oratio est no labiora sed cordia, potius enim oranda è cordequam ore. The hoter pray with the the here than with the leppes, rather pray with the hart than with the mouthe. Regum primo. Anna loquebatur in corde. Anne spake with the hart.

@ meane to put away ydle thoughtes in prayenge.

Add to anopde wanerunge myndes in wordly occupacions whan thou walte prage. I wall shew but o you the best experience that ener I coulde fynde for plame the which have ben mothe troubled therwith and that is this. He that can rede a budge stande latynolet hym take his boke in his hande and loke stedfastly byon the same thynge that he redeth a seeth that is no trouble to hym a remembre the Englyshe of the same wherin he shall fynde great swetness shall cause his mynde to folow plame and to leve other wordly thoughtes. And he that can nat rede nor budgethad his Pater noster Aue nor crede; he must remember the passyon of Chryste what payme he suffeed for hym and all mankynde for redeininge of they sources. And also the myracles and wonders

The booken in

that god bath done a frall what wonders were done the nyght of his natinite a byeth. And how be turned water in to worne a made the blynde to ferthe dombe to speke the defe to beere the lame to go the speke to be hole. Ind how he fedde. b. AB. with two fyilhes and frue barley loues wherof was lefte. rit. maundes oz balkettes of fragmentes. And how he replyd Lazare from dethe to lyfe with many more myracles that be innumerable to be reberled. And allo to remebre the specyall poyntes of his pallyon how he was solde and betrared of Judas a taken by the lewes a broughte before Pylate than to bynge Berode and to bythop Capphas a than to Pplate agapne that juged bym to dethe and how he was bounde to a prilet & fcourged hym and bobbed hym mocked hym fpytte in his face crowned hom with thornes, and caused hom to beare the croffe to the mounte of Caluary wher bon he was napled bothe handes and feter and wounded to the harte with a Charpe spere and so suffred dethe. and how he fet out the foules of our fozefaders forth of hell. How he role from beth to tyfe and how ofte be apered to his dyscyples a other moo. Ind what myzacles he wrought afterwarde and specyally what power he gave to his desceptes that were no clerkes to teche a preche his farth a worke many myracles and specially whan they preched before men of dyners na cyons a languages /a euery man under Robe them in there owne language the whiche is a lygne that god welde have every man laved a to knowe his lawes the which was a myzacle able to coverte all the infp. deles herctykes and lollers in the worlde.

of husbandzy:

Folio.lpt.

and the Ameane to anogoe temptachon.

Cisoft tymes feen that the holyer that a man is the moze he is tempted she that io is map thanke good therof for god of his goodnes and grace hath not gruen to the deupli auctorpte nor power to attempte any man ferther a about that/that be that is lo tempted may withfrande. Hoz fapnt Bregorpe farth. Don eft timendum bollis qui non potett bincere nili bolentein. In enemy is not to be brabbe, the whiche may not be ouercome but yf a man by wyllynge. Indit is to prefume, that he that is fo tempted ftanbethin f ftate of grace. for faynt &mbrofe fayth Illos diabolus verare necligit quos iure hereditario le possidere sentit. Che deupil desppseth to bere oz trouble those the whiche be feleth hymselfe to have in possession by ryght berytaunce. And yf thou be so tep. ted bered of troubled I hail theme buto ftwo berfes that and thou do therafter thou halt be cafed of thy temtacyon and have greate thanke and laude of god and remarde therfore thele be the berles. Boftis non ledit/nisicum teptatus obedit. Eft leo fi fedit/si Bat quali mulca recedit. That is to lave the abooft ly enemy hurteth not but whan he that is tempted obeyeth to his temptacyon than this ghooftly enemy playeth the Ivon of that he that is tempted by firlis ober to him. Ind pf be that is tempted fande figlig against him the ghoostly enemy firethaway lyke a fire. This me femeth may be well proued by a famp. lper en lample. As a lozde pad a caftell and delpuered it to a capytayn tokepe/pf there come enempes to the

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The boke

caffell and call to the capptagn and byo high delpuet them this castell. The capytayne cometh and openeth theym the gates a delpuereth the keyes. Now is this castell soone wonne a this capptagne is a falle traptour to the loade. But let the capptayn arme bym lette and that the gates/a frand figfly boon the walles/a to comande them to anopoe at they perplicther will nat tary to make any affaute. Ryght fo enery man is capptagne of his owne foule a pf the ghoftely enemy come & tempte the /a thou that atte capptagn of thene owne foule wyll open the gates a belyuer hym p keys a let hom in the foule is fone taken perfoner/a thou a falle traitour to thy foule a worthy to be punythed in paylon for euer. And pf thou arme thy felfe & frand Atyfig agagnat hymrand wyll nat confent to hymrhe wyll anopde a five away a thou halte have a greate rewarde for withstandinge of the land temptacyon.

Calmes dedes pleafeth god moche.

In the sedes pleaseth god very moche and it is a greate signe that thou sould bothe god a thy neyghboure. Ind he of whome almes is alked ought to consyde the thynges that is to saye who asketh almes what he asketh a wher valo he asketh Aow to the fyest who asketh almes. De? petit. God asketh. For sayat Jerom sayth. Quia de? adeo diligit pauperes of quicquid fit eis propter amorem suum reputat sibi factum. That is to saye: bycause that god soueth pore men so moche what some euer thynge is gruen valo them sor the some of hym. he taketh it as

it were done to hym felfe as it is fand in his cospell. Duod bni cr minimis meis fecilis michi feecilis. That thyinge that re grue or do to flelte of those that be myne, ye bo it to me. Than to the lecond what al-Beth god. Aon noftrum fed fuum. He alketh not that thrnge that is ours but that thrnge that is his own as layth the pohete Dauid Tua funt dhe oia et que De manu tua accepimus tibi dedimus. Good lozde/all thrnges be thrne and those thrnges that we have ta ken of the of those have we gruen the. Than to the thride. where buto god bothe alke. Bealketh nat to que hym-but al onely to bozow. Pon tamen ad triplos/13 imo ad centuplas. Nat all only to have theyle to moche but for fothe to have an hondred trines to moche. Is farnt auftyn fareth. Wifer homo quid be= neraris homini benerare deo ct centuplu accipies et vitam eterna posidebis. Thou wzetched man why doest thou worthyp or drede man worthyp thou god a drede hym a thou waite recepue an hondred tymes to moche and have in possession everlasting type the whiche many folde passeth all other rewardes. 1920. uerbiozum. riii. Weneratur das qui mileretur paupe ribus. De wozwyppethour lozde that hathe mercy a prte on poze folkes. And the glofe therof larth. Centuplum accepturus. and thou Walte recepue an hondied tymes lo moche. I and it is to be understande that there be thre maner of almes dedes, that is to lare. Egenti largire quicquid poteris dimittereeis a quibus lelus fueris. Errantem corrigere et in biam beritatis reducere. That is to lave to grue to the neby what thou well mayle to forgrue them that have

11.ii.

The botte.

teespaced to the and to correcte them that do ample and to brynge them into the way of ryght.

The fyelt maner of almes dedes.

Senti largire quiddo poteris Gyue to the nedy what thou well map for our lorde larth in his golpell. Date elemolinam et oia munda lunt bobis: et alibi date et dabitur bobis. Gyue almes a all world ly tyches is yours grue, and it that be gruen to you. Almes bede is a holy thynge it encreafeth a mannes welthe it maketh leffe a manes fpnnes it lengthyns a mannes lyfe it maketh a man of good mynde it de layeth pll tymes & closeth all thynges it belyuereth a man fco Dethe/it iopneth a man with aungels/and feuereth hym fro the deupla is lyke a wall bnable to be foughten agapuft. And fagnt James fagth. Dicut aqua ertinguit ignem ita elemonila ertinguit pecca tum. As water laketh free fo both almes bede flake fpnne. Salamon lapth. Qui Dat pauperi:non indige bit. De that grueth bnto a poze man that ueuer haue nede/and allo be fayth. Dui obturat aurem fuam ad clamozem pauperis/ et iple clamabit et non eraudietur. De that Coppeth bis eare at the clamour or cree of a poze man (he Wall cree) and he Wall not be gracyoully betde. There may no man excuse hym frome grupage of almes thoughe be be but poze. Ind lette hom do as the poore widowe byd that offered a ferthringe wherfore the had more thanks and rewards of god-than the cyche men that offered golde. and yf thou may not grue a ferthynge-grue leffe of grue

of hulbander of Polio. Iriti.

farze mordes or good iformaced renfample stokes and god thall remarde the bothe for the bete and for the good well. and that thou doethe bott with a good well. for laynt Paule layth. Bilarem batozem bilis gut deus. God dothe loue a glad gyuer za that it be of true begoten goodes. For Salomon laveth. De tuis justus laboribus ministra pauperibus. Of the trewe laboures mpupfire and grue to the pooze folkes. for Hodozus laith. Dui iniufte tollitziufte nung tribuit De that taketh wrongfully-can nat grue truip.for it is wapten. Ecclesialtici. prrb. Qui de rapinis aut blucis aut de fucto immolat: eft quali qui cozam pa tre victimat filum. De that offereth of the godes that be getteth by ertozepon blury or thefte he is lyke as a man dew the sone in the presence of the father thou maple right well know: the father wolde nat be well cotent. Do more wolde god be pleased with the gefte of luche begoten goodes.

The leconde manet of almes.

Imittere eis a quibe lefus fueris. Co fozgrue therm that have tre space brothe wherin thou thatt pleate god moche. for it is in the golpel of fayne Darke ri. Si non dimileritis aliis nec pater beffer celeftis dimitet bobis peta beftra. If you fozgyue nat: the father of Denem wyll nat forgrue thethy fonnes. Alfo a pf thou do not forgrue other-thou halte be founde a irer as ofte as thou fartt the Pater notter. where thou fagit. Et bimitte nobis bebita noffra:ficut et nos dunittimus debitozibus nofitis. Ind foz-

B.tii.

grue to be our bettes as me forgrue to our betters. By thefe bettes may be understade the thynges that toe ought to be to god and be nat them. Ind allo the trespaces and the trnne that we have oftend god inthat we afte mercy of And of thou wolt nat forgous thou maylt nat alse mercy of ryght. Cabem menluca qua menti fueritis remifietur bobis. The fame meafure that ye do meate other men by- the fame that be moten to pou. Dimittere autem raneoze et maliciam omine necessitatis est Dimitere beco actione et emen dam opuseft confilij. To fozgput al cancout and ma tyce that a man oweth to the in his harte, thou arte hounde of necesspre to forgene-but to forgene all the hole trespace: or to leve thene accoon or a reasonable mendes. Therfore it is but a dede of mercy pfthou fo do and no fynne though thou hie the lawe with chacyte. But and a man have done to the a trefpace and that thou arte glabbe that he hathe lo bone that thou mapft haue a quarell a matter oz an accom agapnt hym and now of matree and pll well-thou welt fue hom rather than for the trespace now thou synnest Dedly bycaule thou boelt it tather of malece than for the trespace and than half thou toft the charges. Dea uerbion. erri . Dui pronus elt ad milericordiam bene dicetur. De that is reby to forgyue thatt be bleffeb.

The thy De maner of almes.

Cie. To correct a myldoer and to brynge hom into the waye of coght. It is to be budersande that

there be thre maner of corrections. The furth correct con is of an enmy the fecond is of a frende and the thpr be correcepon is of a inflyce. The fraft layth Cris foftome. Corripe no bt holtis expetens vindicta/ fed bt medicus inftituens medicinam. Cozrect nat as an enemy boynge bengeauns but as a phylycron oz fuc gron: mynyftrynge or grupnge a medycyne. To the feconde lapth Dalomon. Dlus proficit amica correctio & correctio turbulenta. A frendely correctron profeteth more than a troublous correction for a pt thou fpeke curteply to a man that hath offended and with fwete wordes of compaffyon be thall rather be connected by them than with the wordes of greate punylibement. Ind Ilodozus layeth. Dui pet berba blanda caltigatus non corrigetur / acrius necelle eft bt arguatur. De that well nat be chaftyled by fayze morbes-it is necessary that he be more hardiver and fraitiper reproued or punplibed. To the thyrde layth fapnt Jecome. Equi tudiciú elt bbi no plona led opa colideratur. There is an eupil judgement/ where the persone is nat regarded but the warkes are colposed Ind allo it is writen. Reddet buituig incta opa fua. De that pelbe buto enery man after his warkes. And fannt Juftyn fayth. Dicut meliozes funt quos coztiait amozita pluces füt ques coztigit timozias thefe be better that be chaftyled by loue rthere be many mo that be challyled by feare. for and they feared hat the punplipement of the lawe-there wolde be but a feme chaftpied by loue. and fagnt Gregory fayth. Facietis procul bubio cuipă habet qui qu potest corrigere negli git emendave/et illicita no probibete contentus etto

The boke.

tis est. De that may correcte and bothe nat be taketh the offence to hym selfe of the bede and he that bothe nat forbyd uniaufull thynges-colenteth to the same.

Cwhat is the greatest offence that a man may be and offende god in.

32 myne opynpon it is to be in despayee of the mercy of god. Tand therfore what to ever thouhast done of offeded god in worde warke thought or dede be neuer i despapre for it, for Ilodorus lapth Dui ventă be peto delpat plus de delperatioe peccat o be cuipa cadit. De p despayzeth to haue fozgyuenes of his lynnes- be formeth moze in belpayzing than be dyd in plynne dopnge. for lapnt Jecom lapth. Da. gis offendebat Judas ben in bocgo le lufpendit- q in hor of eum tradidit. Judas offended god moze in that he hanged hym felfe-than he dyd whan he betraped god for god layth in his golpell. Rolo morte petoris led magis btcouettaturet buat. I woll nat o deth of of a lynner, but rather that he may be couerted a lyue. and allo faith Ao beni bocare iuftos led petojes ad penitentiam. I am nat come to call ryghtwyle men: but to cal frances to be penauce. for thou can nat lo fone cree god mercy to the bette but be is as rede to change his fentence a to graunte p mercy & forgruenes of all the fennes. for fagnt Juden fagth. Dicut scintilla ignis in medio maris-lic omis impietas biri ad milericozdia dei. Isa iparke offyze is in coparplo able to bape bp ail the water in the fee-no moze is all the wyckednes of man buto the mercyfulnes of god.

Ind therfore it is conenpent that a man fholde be penytente contryte alse god mercy & forgyuenes of his (pnnes a offences that he hathe done wherof fpeketh Crylottome. Demo ab beum aliquando flens accellit quod no poltulauerit accepit. Ro ma hath gone any tyme weppinge to god but he hathe taken oz had that thrnge that he hath alked. Ind laynt Bernarde layth. Plus cruciat lactime petoris diabolu q omne genus tozmenton, The teres of a lynner turmenteth the deupli moze than all other ayndes of turmentes. and faynt Auftyn fayth. Acriozes Dolozes Demonib? non infercimus & cum peta nottra penitendo et confi tendo plangims. we ca nat do moze charper lozowes to the deupli than whan we wayle or wepe in cofelfpon/a dopinge of penauce. And that may be well pro ued by Mary Magdaleyn whan the kneled downe & cryed god mercy a kyft his fetera wallbed them with the teares of her even a woped them with the heare of her bede to who our load lapb as is in his golpell. Dimuttuntur tibi peta tua. Thy fynnes are fozgyue to the and allo lapo to her. fides te latuu fecit bade in pace. Thy fayth bath laued the go thou in peace. To the whiche mercy and peace I beleche almyghty Jelu bapnge all chapften foules. 3men.

Be it knowen to all men both spyzytuall a tem
pozall that I make protestaryon before god a
man that I encende not to wryte any thynge that is
or may be contrary to the faythe of Ehryste a all holy
chyrche. But I am tedy to remoke my sayinge/yf any.

The boke.

thynge have palled my mouthe for wante offernyng and to lubmyt my lette to correcteon and my boke to reformacyon. And as touchynge the poputes of hulbandry and of other attycles conteyned in this prefent boke. I will nat lay that it is the best way and will serve best in all places, but I sape it is the best waye that ever I could prove by experience, the whiche have ben an housholder this riveres a more and have also many and divers wayes, and done my dylygence to prove by experience whiche sholde be the best way.

The auctours.

O D lytell quappe: and recomende me To all that this treatyle: that le here of rede. Praying them: therwith contented to be Ind to amende it: in places where as is node Of eloquence: they may perceyue I want the lede Ind rethoryke (in me) bothe nat habounde wherfore I have lowen: luch ledes as I founde.

Cfinis.

Thus endeth the booke of Dulbandey. Enpeynted at London in Southwarke at the lygne of the wodowes by Beter Creverys.

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